DOCUMENT RESUME

ED 164 428	SO 011 450
TITLE	Today's Youth and Moral Values. Report of the Tenth Annual Meeting of the Academy of Religion and Mental Health. April 22-24, 1969.
PUB DATE	Apr 69
NOTE	187p.
EDRS PRICE	MF-$0.83 HC-$10.03 Plus Postage.
DESCRIPTORS	Attitudes; Changing Attitudes; Child Development; Drug Abuse; Drug Education; Educational Attitudes; Educational Environment; Elementary Secondary Education; Futures (of Society); Generation Gap; Individual Development; *Mental Health; Moral Issues; *Moral Values; Racial Attitudes; Religious Education; *Religious Factors; Sex Education; Sexuality; Social Attitudes; *Social Change; Socialization; *Social Problems; *Youth; Youth Opportunities; Youth Problems

ABSTRACT

The document presents a report by psychologists, educators, and religious leaders who participated in a conference to investigate moral attitudes and behavior of youth in the United States in the late 1960s. The document provides information concerning youth's problems, needs, expectations, and attitudes in 1969. Topics discussed by conference speakers and panelists include youth and moral values, religious education, child development, political attitudes, alienation, sexual patterns, drug abuse, and religious development of retarded children. Special emphasis is placed on youths' attitudes toward the future, religion, materialism, racial relations, and education. The document concludes with a directory of committee members of the Academy of Religion and Mental Health. (DB)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED164428

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

Today's Youth and Moral Values

Report of the Tenth Annual Meeting of the
Academy of Religion and Mental Health

April 22-24, 1969

Preliminary Conference for the 1970
White House Conference on Children and Youth

The William Penn Hotel
Pittsburgh, Pennsylvania

Academy of Religion and Mental Health
16 East 34th Street, New York, New York 10016

S0-011450

CONTENTS

Page

Today's Youth and Moral Values 1

Joseph H. Douglass, Ph.D.

Moral Values and Religious Education 7

The Rev. Charles A. Curran, Ph.D.
Rabbi Solomon Abrams
The Rev. John K. Baiz, D.D.

Moral Values in Secular Education 18

Rabbi Aaron B. Ilson
Samuel Greene
The Rev. Clarence F. Decker, Ph.D.

Moral Sense - Moral Codes 27

Jacqueline Grennan

Moral Values and Child Development 36

The Rev. Everett I. Campbell
The Rev. Edward L. Murray, Ph.D.
Rabbi Emmanuel Baum
Margaret B. McFarland, Ph.D.

The Generation Gap 53

Alvin C. Eurich, Ph.D.
The Rev. John H. Snow
William M. Young, Ed.D.

Liberalism on the Campus 66

Morris B. Abram

Causes of Youth Alienation 77

Charles P. Neumann, M.D.
Douglas Heath, Ph.D.
Mitchell S. Rosenthal, M.D.

Changing Sexual Patterns of Youth 89

David H. Reed, Ph.D.
Rex W. Speers, M.D.
The Rev. James H. Gunn
Mrs. Edna Astley
C. Glenn Cambor, M.D.
The Rev. Don H. Gross, Ph.D.

Page

Sex Education of Children and Adolescents 113

Donald R. Young, Ed.D.
The Rev. George Hagmaier, C.S.P.
Aaron N. Finegold, M.D.

Youth and the Use of Drugs 122

Harold T. Conrad, M.D.
Walter N. Pahnke, M.D., Ph.D.
Emil S. Trellis, M.D.

Religious Attitudes of Youth 139

The Rt. Rev. Robert B. Appleyard, D.D.
The Rev. Arthur S. O'Brien, S.J.
The Rev. John Hardwick

Moral and Religious Training of Retarded Children and Youth 148

The Rev. James L. Aaron, M.Ed.
Mrs. Grace Crull
The Rev. Richard W. Davies

Youth Speaks 157

Pat Harrocks
Richard Britton
Russell Passarella
Elva Merry
Mary Fitzpatrick
Robert E. Bonn
Christine Budzanoski
Jeryl Downer
Ray Scott
Joseph Petrone
James M. Graham
James J. Knicely
Christopher Cronin

PREFACE

The decade of the sixties closed with strong and indisputable testimony from our youth that they were dissatisfied, confused, and searching. This testimony came to us in many forms, all of which indicated that a good number of young people had thrust themselves outside the framework of our traditional customs, attitudes, and behaviors. We saw a dramatic change in dress and appearance, a modification of sexual morality, a pronounced increase in drug abuse, a mushrooming protest movement against the edicts of established authority.

Of course, we have many explanations for this development. In the decades of the fifties and sixties, our country experienced a fantastic growth in population, in technology, in scientific discovery. We were preoccupied with this growth, and our energies and activities were directed at the mechanics of absorbing new technologies. We did not give sufficient attention to the quality of growth and the manifest social change. We did not give sufficient attention to the way in which these changes would affect human beings - particularly young people.

That is what our young human beings are telling us today, in their profound rebellion against established authority. In the words of Erik Erikson, "The youth of today is forced to ask what is universally relevant."

In looking for universal relevance, many of our young people have given up on institutional relevance. Young people searching for relevance in past years - as they always did -

worked out the search with the help of traditional supporting mechanisms. They turned to their family, their church, their schools, their peers. Today's questing and questioning youth doubt or reject most of these traditional institutions and respond to peers or select adults.

In the decade of the seventies, we must try to restore relevance to those institutions that have turned off our young people. Our youth is our greatest national asset. We must preserve it. We must consciously attack the problems that plague young people, just as we attack the problems that plague our cities and our environment. Obviously, any society that fails to absorb and integrate its youth into productive, responsible roles cannot survive.

We need to deal with today's world. We need to formulate a national youth policy that will help make our institutions relevant to today's world. We need to explore and redefine the moral values that are relevant to today's world.

This report on Today's Youth and Moral Values is a beginning. Speakers and panelists at the conference - young and not so young - were candid and enlightened in their analysis of youth's problems, needs, expectations, and attitudes. This report is a significant contribution toward the necessary restructuring of some of our attitudes and institutions. It should be a valuable document for educators, psychologists, sociologists, and others who work professionally with the young.

Stephen Hess, Chairman
1970 White House Conference on
Children and Youth

ACKNOWLEDGMENTS

The Academy of Religion and Mental Health and its members are indebted to Dr. Joseph H. Douglass, former Executive Director of the 1970 White House Conference on Children and Youth and currently Chairman of the Executive Committee, for the invitation to hold the preliminary White House Conference on "Today's Youth and Moral Values."

The Board of Trustees of the Academy acknowledges with deep appreciation the generous support of the following foundations that made this significant meeting possible: Howard Heinz Endowment, Maurice Falk Medical Fund, Pitcairn-Crabbe Foundation, and The Pittsburgh Foundation. We are particularly indebted to Philip Hallen, President of the Maurice Falk Medical Fund, for his advice and encouragement in making the meeting such an outstanding success.

The Board would like to pay special tribute to the late Stanton Belfour, former President of The Pittsburgh Foundation, for his deep personal involvement in this program as well as his leadership in its organization.

We are particularly grateful for the leadership of our Local Chairman, Henry W. Brosin, and the Planning Committee and the dedicated leadership of the Women's Hostess Committee for their contribution to this conference.

Those who attended the meeting and, we hope, those who read this book will agree that this major convocation on a vital area of youth problems made a real contribution.

Rev. James R. MacColl, III, D.D.
President
Academy of Religion and
Mental Health

TODAY'S YOUTH AND MORAL VALUES

In this time of rapid change, many youth are putting accepted verities to the supreme test of validity, Joseph H. Douglass, Ph.D., said. They are discarding some values, rediscovering others, and finding new ones. In the process, they are evidencing anxieties and uncertainties. They are undergoing the catharsis that accompanies the process and too often reflecting the associated pathos and pain.

The uneasiness of today's youth is a worldwide phenomenon. Young people in many nations are placing the philosophical and theological orientations of our institutions on trial on the basis of their relevance to today's needs and those anticipated for the future. Their concern goes to the very roots of our society and our way or life. In a "flight from their own lives," many of the young are manifesting their underlying insecurities in bizarre behavior: increasing drug use and experimentation, campus upheavals, emphasis upon sensuality, rising delinquency, various forms of protest, and even increasing suicide. Some observers wonder whether these manifestations are simply the sixties form of the usual teen-age rebellion against the adult world, or whether they signal permanent change in values and behavior that will carry over into the mature years of the new generation.

Many youth are reaching maturity at earlier ages than in the past. They are also influenced by the more permissive social climate and the effect of parental pressure toward earlier

9

maturity, both in body and mind. There is also a breakdown in communication between youth and adults in what some young people consider "a society gone mad," one in which peace, justice, and freedom seem to be meaningless concepts.

Several aspects of the current scene are the result of youth's internalization of generalized malaise that afflicts our entire society. The technological revolution in many respects tends to depress "personhood." The self-definition of the individual in the contexts of his interpersonal and social responsibility and moral purpose accordingly becomes more difficult to assess. People are asking: what can a man do with his life? What ought he do? What is his responsibility to himself and others? What kind of society do we want?

As the United States, called by Brzezinski "the first society to experience the future," moves beyond the industrial phase, it becomes separated from the rest of the world, causing a further fragmentation among an already differentiated mankind.

Many critical physical, biological, political, and social problems of our time - for example the misuse of air, water, and soil - are worsening so rapidly that it seems possible that the human experiment could come to an end within a century if the course and rate of change are not altered. Science can provide answers to technical problems, but the complete answers will require not only changes in our technology, but fundamental changes in our organization of society. One wonders whether we can afford survival.

Moral values and the human situation cannot be viewed apart from numerous current socioeconomic developments, such as the rapidly increasing urbanization of our country and the tremendous range of physical and social services, facilities, and manpower required by the population growth and correlative escalation in human needs. These changes are significantly related to the present coalescence of the interests of the so-called disadvantaged people, both within and across ethnic lines. The demands of these people for equal services, for floors of economic support levels and living standards, for full participation in public policy formulations as basic rights must be met.

New threats to human rights reaching beyond the poor and traditionally powerless now appear like clouds on the horizon. The big bomb - the ultimate weapon - hangs like a dreadful presence over all the world. The threat to the rights of privacy in the form of lie-detector devices, wire tapping, the swift multiplication of computers with the related so-called data banks is another cause of anxiety.

It has been noted that the effect of new technology on our future will have less to do with the technological innovations themselves than with the social attitudes and political conditions that receive them. Among the questions raised in these areas are some related to sociomedical policy (Who shall receive and donate transplants and implants? How do we decide when a person has died?), to eugenics (the difference between voluntary and coercive programs of genetic development), to the problem of manipulation and control of human behavior and personality.

Youth's central concerns have been reported to be their accusation that our society has a perverted frame of mind that tolerates injustice, abridgment of freedom, insensitivity to human needs: that is devoted to the preservation of the status quo and the profit motive; that is unresponsive to the popular will and represses the individual; that emphasizes materialism. Many young people feel that they are taught what others choose that they learn and that though they are taught much valuable material, it is done in a manner that encourages intellectual snobbery.

A considerable part of the conflict in youth morality today, therefore, appears to be a reflection of a deep disillusionment with the idea of natural progress and the apparent concomitant of nearly complete faith in science. One implication of our disenchantment with progress seems to be that a considerable number of our youth are no longer willing to gamble the present for the future. Many say they cannot wait a decade because there may not be another decade.

It may well be that our youth are pointing the way toward the solution of many problems that are evidence of our own admitted failures and continuing absurdities. They are doubtless performing a great service to the nation in forcing us to examine the adequacy of our morality. They call to the forefront the continuing divisive aspects of our social and institutional anachronisms. They point out the great dangers inherent in tendencies toward insensitivity to other human beings and often an apparent callousness to their cries for help. Their values point in the direction of placement of the highest priorities upon selfhood and self-fulfillment. They rail at hypocrisy and decry dishonesty. They refuse to worship false gods. They reach out to others across caste and class, race and nations. They seek understanding, meaning, relevance for their lives. They reject impersonality. They plead for participation and protest all tendencies that limit freedom.

In pursuit of their goals doubtless some youth are overwhelmed with feelings of futility. They exercise the option of "dropping out." Others manifest deep hurt, despair, and bitter resentment. Many of them are afraid and insecure, seeking surcease in various forms of escape. None of this is new in the history of youth rebellion.

The present search, which is largely a moral one, is not so much for a personal identity as for an identity for our nation and the world - for the moral values by which we can be sustained in a future whose outlines continue to be unclear. Youth's vision of oneness with the universe and a future for man is more lofty than any of the past. It encompasses a vision that we have so far been unable to achieve. It is estimated that by 1985 there will be more than 3,000 colleges and universities in the United States. The proportion of young people in our population is increasing rapidly. We shall be one of the youngest nations in the free world. In the early future the decisions of our young people will affect and direct the politics, economy, and quality of life of this nation and its relations with other countries.

Our youth will assume these responsibilities with the highest level of educational attainment and physical and mental health levels ever achieved by any group in all mankind's history. They will possess the greatest intellectual and technological ability and abundance ever amassed for coping with the future. They will have the accumulated wisdom of the ages at their command. The values that they already overwhelmingly espouse - those of justice, equality, peace, integrity, personal freedom, courage, and faith in man's goodness - equip them for a superb leadership dictated by the heart as well as by intelligence.

Our job, therefore, is to point out the kinds of dangers that may accompany exuberance; to refrain from over-reacting to various aspects of youths' trying out of their wings; to call attention to the values that have held us in good stead; and, with youth, to help seek the answers to problems that at times appear to defy solution. We can be honest with our youth and impart to them the best that we know. We can share their vision for the future based upon our own faith and dedication to the principle that right, truth, and freedom some day will prevail.

The full text of this address is published in the Journal of Religion and Health, October, 1969 (vol. 8, no. 4) 297-311.

MORAL VALUES AND RELIGIOUS EDUCATION

The Rev. Charles A. Curran, Ph.D., suggested that the revolution in morals through which we are living today is actually an overwhelming change in awareness, in realization - self-realization of the person and realization of others. Like earlier revolutions through which civilizations have passed, ours hardly appears to be an era of profound and dramatic change to those who are experiencing it; but it matches any other dramatic period in human history. That is why it is so overwhelming and confusing. Though it has been coming toward us during the last three or four centuries, it is suddenly exploding all over.

There is also a "mimetic" revolution, by which is meant "representation," or what one stands for - as the young might put it, "what the establishment stands for." "The essence of the mimetic revolution," Father Curran explained, "is that youth are demanding a kind of integrity never really demanded before: an integrity between representing and being. They are saying, 'If this is the way things really ought to be, why are you yourselves not acting according to what you say?' They are attacking the ancient fallacy of our wanting others to do what we do not do ourselves; or even worse, what we pretend to do when we really do not. They are telling us that if they are to imitate us, in the original sense of the Greek word 'mimesis' from which 'mimetic' is drawn, then we must be what we represent.

This seems to be the heart of many of the issues that youth are raising: the ancient as well as modern demand that those who stand for something should also be it."

This youthful search, therefore, is a demand for an internalization of moral values, a rejection of the "phoniness" of representing, teaching, idealizing of moral issues when in fact large areas of our life are devoid of any application of these issues.

Far from excusing or justifying the excessively rebellious extremes that some young people have taken in their insistence on being heard, we must recognize that their behavior often demonstrates their psychological and moral immaturity. But even though an exaggerated perfectionism is evident in their demanding of too much from the human condition, their insistence on greater integrity between saying and doing in our moral life is long overdue. While we may rightly resist their excesses, their impoliteness, and, at times, their irresponsibility, we must face the basic communication in their confrontations.

"The origin of our present dichotomy between knowing and doing and between an ideal moral order that we teach and a quite different real practice lies in the philosophies of Descartes and Kant," Father Curran continued. "Concepts from these philosophies entered into the very heart of our culture and have become a part of ourselves. The scientific attitude, turned into a philosophy by Descartes, made the cold, impersonal, abstract structure of mathematics the model of all thinking, even of the way one approached the human person. It dichotomized man into a mechanical being with or without a psyche. His ways of knowing were modeled from the impersonal problem-solving patterns of mathematics. Kant, following this up, gave to the 'psyche,' or inner being of man, the same kind of almost mechanical compulsion that Descartes attributed to the body. He saw morals, therefore, as the categorical imperatives of a 'sense of duty.' The law simply gave the norm; the man of good will should have sufficient strength to carry it out. The immoral man was, therefore, both a weakling and a man of bad character.

"The heart of this kind of morality was the adherence to rules, obedience to an externalized norm, directive, or law. The trial of Eichmann, for example, brought this out very clearly. It is precisely this external, legal, depersonalized attitude of morality, this cold, mathematical remoteness from the human condition that the youth are protesting.

"By contrast, what the young people are proposing is some integrity between what is represented and what is done. They seek, too, fulfillment of moral norms. They want personal and social development that is related to and a fulfillment of the moral order. They are restoring a much earlier notion of morality that, as the obvious 'mores' in its Latin origins would suggest, is not drawn from categorical imperatives of law and external impositions, but is drawn from needs and deeply-felt urges toward personal fulfillment and self-actualization inside each person.

"What the youth are crying for now may be expressed in the ancient definition of humility as 'the reasonable pursuit of each one's own excellence.' This is where morality found its richest fruition in ancient tradition.

"This brings us to a special version of the teacher - the teacher of anything that is to be represented and carried over from the past, teaching not only in schools or universities, but in the home, in advertising, and in all the areas of personalized communication by which one generation is attempting to influence and persuade another. The heart of this teaching must be a kind of honesty and integrity that is not 'phony.'

"This restoration of an inner integrity to morality emphasizes the acting out of personal values and fulfillment as the ultimate meaning of morality. Stated another way, this emphasis on self-ful love in place of selfish or selfless love restores to a central focus the need for an inner virtue, or an inner ability to take counsel with the self around what is morally right and wrong. It brings forward, too, the necessity of having available certain counseling skills; that is, not simply telling another person what to do according to some moral norm, law, or ancient wisdom. Far more important is helping the person take deep, intense, and consistent counsel with himself around the unique and personal issues raised by the moral questions.

"Personal issues are often impeded by moral demand. They must be reconciled with the person's own respect for himself and his genuine pursuit of self-excellence as well as his sense of the rights of the community and the limits these impose on him, which involve duties growing out of a regard for the unique person of each one he encounters in a group and in the larger community.

"The teacher, therefore, especially the religious morality teacher, must enter into a truly incarnate dialogue with each student. He must descend from his Olympian heights and become man with the student himself so that the student feels genuinely involved and committed in what is presented. This self-investment of the learner is the heart of what we mean by an incarnate-redemptive mimesis in learning, that is, a feeling of committed worth (redemptive) that follows from the genuinely human (incarnate) presentation and representation (mimesis) of the teacher in what he stands for, teaches, and is.

"A linguistic analogy may help here. It is not enough simply to know the grammar and vocabulary of a language. One must be able to be at ease in real communication in the language. So moral concepts and norms must truly become 'values,' that is, be 'invested in' by the person, so that they become a basic part of his operational self. He must feel that his own self-worth and identity, as well as his integrity with others, are furthered in the pursuit of each moral norm. In this way they will be the reasonable pursuit of each one's own personal excellence."

"Change has become so integral a part of our lives that we take it for granted," said Rabbi Solomon Abrams. "Yet it is difficult to appraise its effects.

"As we view the national scene, so filled with all kinds of problems, many of us become discouraged.

"A key to the solution of society's problems is individual character. It is the beginning of all things good. Moral character, the foundation of both public and private morals, is learned, not inborn. Children's feelings and attitudes of tolerance, co-operation, and respect for the rights of others are values that must be taught."

The development of moral character is one of the objectives of religious education, which is accomplished at home, in the schools, and in the community at large. The far-sighted application of moral values and principles to changing conditions is an important characteristic of mature moral character.

Facing a society that appears to offer them little that is stable and meaningful, young people want and need models and guardians of their development. Many of them consider their parents to be inadequate models for the kinds of lives they will lead in later years. In private conversations students often deplore the tolerance and permissiveness of their parents, saying such things as "If only they would once tell me what they think I ought to do!"

Parents have not suddenly become inadequate, incompetent, and inattentive to their children. On the contrary, most of them want to understand their children and the children's problems. They are frequently inhibited in their relationships with the younger generation because they feel that their children regard them as dated. Hence they may give their children the feeling of never really having had parents.

Religious, as well as secular, education has been more successful in the teaching of academic subjects, technology, the social sciences, languages, and the arts than in the improvement of human relations and the advancement of social righteousness. The religious schools cannot be held entirely responsible for their lack of success in promoting social-ethical education, for no single agency can rise much above the prevailing social-ethical level of the community. It is unrealistic to expect these schools to build social-ethical personalities when their sponsoring institutions are delinquent in supporting them in the task. On the other hand, the religious schools must share the blame for the social-ethical lag.

To be more meaningful to youth, religions must show greater concern with man's relation to man, with his duties toward his fellow-men, and with his involvement in the affairs of the world. They must reinterpret and reformulate ethical principles in relation to specific conditions and challenges of the day, such as poverty, racial tensions, college unrest, war, crime, social waste, the abuse of the democratic process, and the rape of our natural resources.

Traditional values and principles can and do play a significant role in providing stability and continuity in the midst of rapid change. But it is unrealistic to present young people with a tradition and a set of values and to expect that they will automatically and uncritically accept these values. Most young people today insist that traditional values and guidelines have a demonstrable relevance to the human condition of our times.

Those who wish to maintain the continuity of a tradition must play a creative and innovative role. They must rediscover the vital elements of the past and bring them into relation with new ideals and values suitable to our age. The ethical values of Judaism as they were tested and refined through Jewish history, have something important to say about solutions of today's problems. They are a continuous reminder to people of good will everywhere to combine their efforts for healing the sick world we live in today.

Moral values must always be seen in the context of the society that gave them birth and inheritance, said the Rev. John K. Baiz, D.D. A community that is isolated from communities with different standards can assume that its moral standards are absolute, are the will of God, and therefore must be accepted as absolute for all times and places. As soon as a society becomes pluralistic, as ours has, with its instant communication, the values of a closed society begin to collapse.

The "new morality," so much the concern of young and old today, is an attempt to evolve a morality in keeping with the nature of a world society that has not yet fully evolved. Thus we can expect to be caught up in a period of great moral uncertainty. The youth are much more subject to the currents of these uncertainties than are persons of mature years.

"For all practical purposes," Dr. Baiz continued, "the nineteenth- and early twentieth-century parroting of catechetical moral questions and answers is dead. We can no longer start with moral values as centered in revealed truth. We are facing a new revelation that is not yet clear." Sören Kierkegaard saw this more than a century ago when he advocated a strategy of "indirect communication." He defined his method as beginning not with proclaiming oneself as a Christian and the other as not a Christian, but by saying, "Let us discuss aesthetics," The deception consists in the fact that one is merely trying to get to the religious theme. Deception is necessary, Kierkegaard says, because, if one is to lift up the whole age, one must know it. "That is why those ministers of Christianity who begin with orthodoxy have so little effect, and only on a few. One must begin with paganism. If one begins immediately with Christianity, [the others] say, 'That is not for us.' They are immediately on their guard."

Religious education will not be able to begin with a preconceived answer to age-old problems. In the original Latin sense of education as a leading-out process, the evolution of one's moral commitment must be led out of the human soul.

"The youth of today," Dr. Baiz said, "are in a number of ways more highly moral than are many older people who have made their moral adjustment to established standards. Occasionally one finds both old and young displaying an arrogance that comes from their regarding the 'new morality' (or nonmorality, as some see it) as absolute. We can expect a great many more moral - or 'immoral' - excesses in this time of transition and many more human wrecks cast upon the shores of human life. The need, then, is to be much less judgmental, more concerned with helping people pick up the pieces and begin over again. One may then hope and believe that the human species will evolve a standard that will be more truly moral and just, one in which God will be known as loving, judging, and forgiving.

"The youth of today have their own counsels of perfection, which often seem to deal with various forms of puritanical self-righteousness. They are expressing a judgment of older people that is often devastating, unfair, and accurate to a degree at the same time. The world does not easily put up with such apparent self-righteousness, even when it is not really self-righteous. When St. Francis of Assisi wished to follow the ascetical teachings of Jesus, he had great trouble being accepted by the religious authority of his time. He brought a simplicity of life, a rejection of materialism (seemingly so characteristic of many youth today), a discipline, and a life purpose to which many people responded with passionate joy. By the time St. Francis reached old age, his movement had lost its original ascetical fire and had become domesticated. Perhaps no such reformist movement can ever be sustained for a prolonged period and keep its integrity. St. Francis' movement served its purpose and became one of the romantic and creative legends of Western history. So effective has it been that practically all Protestants would claim St. Francis as the one saint in Christian history outside of the apostles themselves.

24

"Every generation has to achieve its own moral values. In quieter periods, they can be passed down from generation to generation with a reasonable acceptance. Ours is not such a time. Yet we cannot doubt, as we survive (and we surely will) the many dilemmas that beset us, that a world community of moral values will be established out of man 'whose heart is exceedingly wicked' and who nonetheless has been created by God 'a little lower than the angels' to crown him with glory and worship."

MORAL VALUES IN SECULAR EDUCATION

To deprive vast areas of life, such as schools, industries, market places, even our homes, of endowment with the divine virtue of sanctity, as use of the word "secular" does, is shameful, said Rabbi Aaron B. Ilson. There is no synonym for the word in Hebrew. It implies that sanctity resides only within religious institutions, a concept that Rabbi Ilson considered indefensible - certainly by religionists. Religious institutions can profane sacred values as well as instill the loftiest and most sublime of civilization's teachings. The division between holy and profane is not valid in Judaism, which holds that the home transcends the synagogue in value and importance.

A cause of divisiveness between generations is a new area, or an older one camouflaged with twentieth-century garb of idolatry. Any form of idolatry, Rabbi Ilson suggested, is a seeking to manipulate some force or power beyond ourselves for personal advantage. In all instances, the personal manipulator himself becomes the very idol to which he attributes extraordinary power. The parent who says "Do what I say you should do because I am your father and I want you to do it" is guilty of a modern form of idolatry. The same is true of the teacher who takes such an attitude. A religious institution that assumes it has the whole truth and therefore stands above all others is equally guilty, as is any group that sets itself above all others. All are guilty of idolatry - seeking to manipulate forces about them for their own advantage.

From our psychological insights it appears that what we lack most - and what would resolve our most disturbing situations today - is communication. When the walls of the old ghettos came down there was a period of enlightenment in which the Jew became a part of society again, entering into the political, economic, academic, scientific, and higher cultural areas of community life. With that kind of communication, the Jew was able to make his contribution to society. Within the confines of the ghetto he had stagnated except for what he could do for himself alone. So long as the lines of communication are open, members of any group can join with others and each can make his own contribution.

Religionists have been at fault in this respect. If they would take God's word to the people in the places where they gather in greatest numbers - to the schools, industries, market places - they might help to eliminate the divisiveness, the so-called secularism, from a society that God has endowed with the potentiality to invest all areas with morality and sanctity.

"I submit that the proposition of moral values in secular education is a well-nigh impossible proposition," said Mr. Samuel Greene, headmaster of Shadyside Academy. "It is a contradiction in terms. A school structure is likely to be a poor situation in which to teach morals. The term 'moral values' implies a freedom of choice, which is seldom available in a school in the usual sense of the word. We used to think that, with diligence and perseverance, we could both teach moral values and provide secular education. Today, with the help of the students, we are seeing that we can do one, but not both without compromise to each. A school usually stands as a bulwark to law and order; but law and order are likely not to be conducive to the development of values. They are not contrary to the establishment of values, for clearly one has values before one has law and order; but a rigid framework is a poor situation in which to help a young person develop a sense of values.

"Must we then say that values cannot be taught in the school situation? Certainly not. But there is something unclear in this prelude. Three things are wrong or unclear: 1) too much talk and too many precise definitions of the problem; 2) an assumption of black-white or right-wrong situations (an implied assumption that a teacher cannot both help a student gain moral values and help him learn algebra); 3) a lack of reference to the age group under consideration."

Mr. Greene defined secular education for his purpose as an education not specifically oriented toward a particular religious conception of reality. It includes the usual school and college subjects along with helping the student to be aware of other forces in the environment and their interaction with each other and with himself - society and its institutions, other individuals. He remarked that he stood in the area of secular education, but not for secular morality. Morals are applicable only where there is a choice between "good" and "better" modes of conduct. Hence they are essential for the substance of secular education, which is designed to enable a student to make appropriate choices. It is a rational process by which one critically evaluates all judgments, facts, ideas in the light of the best contemporary thinking and techniques available. The foundations of these judgments, facts, ideas may change from age to age as our knowledge changes. Hence morality will change. The purpose of all this is to help a student make decisions that will ultimately maximize his individual opportunities to find his own satisfactions, fulfillment, happiness in his own way while also affording other individuals the same opportunity.

"We do this by precept and example," Mr. Greene continued; "by constant reference to the 'good' or 'better' choices available in the study of material of the curriculum, by providing sound educational models, by treating the students as unique individuals, by involving them in the decision-making processes in the school in areas where it is appropriate for them to make decisions, such as dress regulations, order in the school, appropriate punishment for specified offenses, and choice of course offerings. We also structure service and social action opportunities outside the school so as to expand their horizons. We try to give the student a chance to make decisions, evaluate situations - especially situations in which he is responsible for the result of his decisions.

"To accomplish what we consider necessary in secular education we need a somewhat structured situation. Certain subjects precede others (algebra before calculus), and certain parts of a course must be mastered before others can be understood (learning French vocabulary before reading Candide). We teachers assume that certain courses must be taken in high school so that a student will be equipped to work in his area of choice after high school. All of these considerations limit the student's freedom of choice and therefore diminish the morality of his school experience to some degree. We compromise between the extremes of maximizing choice and maximizing the teaching of materials and techniques. In course content and method of presentation, the student gives up freedom of choice in the interest of learning efficiency; in areas of student actions and opinions, administration and faculty give up our cold, efficient structures of organization in the interest of student development. We attempt to reconcile two irreconcilables; yet the attempt must be made for the sake of the young person's education.

"The other side of the coin called 'freedom' is responsibility - responsibility for actions and for the establishment and maintenance of a society that makes the most of our opportunity to make our own decisions."

To reinforce the idea that the dichotomy between religious and secular institutions is a false one, that morality and ethics are not isolated categories of consideration in human behavior, and that the secular institution of education is an ideal setting for the exploration of the evolutionary development of value systems, the Rev. Clarence F. Decker, Ph.D., said that one of the reasons for the advantage of the secular institution is that it needs answers to no particular dogmatic formulations of codes of ethics or morality. This does not imply that these institutions are not responsible to any such codes, but rather that they are free to view such systems as evolutionary instead of static forms.

Another reason is that questions of morality and ethics are quite naturally fitted into considerations of subject matter in secular education. Man as a social being must ask questions about the appropriateness of a particular answer to any question on the basis of the outcome of such action on societal goals. It is through involvement in the solution of such questions that we help to establish and promote social goals.

To illustrate, Dr. Decker spoke of some problems raised in a beginning course, entitled "An Introduction to Contemporary Biological Concepts," that he teaches. One of the problems was that of contraception, which our society inevitably faces today. New techniques available for the practice of contraception make handling of the problem mechanically simple. The question is whether to use them or not. Who has made the decision that the use of these new techniques is a moral and ethical question? Such questions cannot be answered solely by established religious institutions. Growing out of this question is the matter of deliberate avoidance of conception for whatever reason - to control world overpopulation, to elevate standards of living, etc. There is also the question of whether governments should be involved in making contraceptive devices available for population control.

Eugenics raises new questions today. There is a whole new field of genetics: genetic engineering, in which genotypes now, and even more in the near future, can be manipulated so as to bring about particular inherited traits by choice rather than by chance. Sex determination of the infant probably can be controlled before long.

Euthanasia - murder or mercy? - is another question much discussed today. Who is to decide when it is justified and who may carry out the practice? Should it be a religious institution, the physician, or the state - the federal or a local government?

Organ transplantation and the criteria for establishing the moment of death are related questions. The National Research Council has recently provided acceptable guidelines for some of these definitions. It is still an area of concern, however.

One of the most important areas of the biological sciences in which a sense of responsibility for the exercise of moral and ethical judgment can be taught is that of ecology. Questions of conservation of natural resources and their most efficient utilization in the interest of society bear upon the issue of man's survival.

In the area of sexual morality, the young people not only recognize the superficiality of arguments concerning the length of girls' skirts; they also raise more fundamental questions: Is the basis for the ban on premarital sexual intercourse a fear of pregnancy, or the fear of the spread of venereal disease? If so, do not modern medical techniques eliminate such fears? Or does the basis lie in religious dogma that does not recognize that morality and ethics are an evolutionary matter rather than one of completely static definition? The young recognize the basis of sexual relationships as a consideration of the depth of interpersonal involvement concerned. They interpret the issue in terms of commitment.

These matters, which challenge the very basis of ethics and morality in our society, can be openly discussed within a secular institution without the need for seeking particular dogmatic answers. Neither the student nor the teacher is required to abandon his convictions; rather the various possible solutions are subjected to a forum of free inquiry that may lead to individual changes in belief or to a stronger affirmation of original conviction.

Recognizing the legitimacy and authenticity of involvement of young people in the political and social actions of our day, we see that these issues too can be made logical areas of concern in the teaching of secular institutions. The institution should press for free and open discussion of East-West ideological confrontation, war as a means of settling international disputes, the banning of nuclear and biological warfare, international law, economic and monetary control.

The schools and colleges must repair their failure to teach the concept of community responsibility as a corollary to individual freedom. As a result of this failure, small minorities of young people on our campuses have been unwilling to be satisfied with peaceful dissent. Academic institutions, as primary guardians of free inquiry, must vigorously assert that the right of dissent must not hide the determination of a violent minority to force its solutions upon a majority. Faculties and administrations must exercise true leadership by supporting the rightful aspirations of minority student groups when they do not deprive others of their rights to dissent.

"To help young people find ways to practice wisdom in making these distinctions is a valid function of all institutions of learning - secular and religious. A part of discerning such wisdom is a willingness of faculty and administrators to be learners as well as teachers."

MORAL SENSE - MORAL CODES

"Probably at no time in the past has so much been expected - even demanded - of our educational institutions, both secular and religious," said Dr. Jacqueline Grennan. "Ironically at the same time these institutions at every level are being condemned for their past and present inabilities to cope with the complex problems of our times. For the first time in our history, the ideal of universal education has become part of the rising expectations of every segment of the American society. Students, parents, employers, and political pressure groups are all calling for relevance: to the problems of local situations, to world political realities, to temporary jobs and permanent professions, to aesthetics and morality and complicated life styles. The demands of many groups often are in direct conflict with those of other groups, frequently in the same school constituency."

The elementary and secondary school system of the United States, Dr. Grennan continued, was conceived and nurtured as a local responsibility with local control. Church schools and religious education programs were concerned with and administered by parochial and provincial groups - fundamentally closed societies. In any closed society, the expectancy behavior demands are thoroughly predictable.

It is obvious that we no longer live in such a static, closed society. Transportation and communication and the open and instant press have broken the barriers of all localisms and opened the flood gates of conflicting ideologies and emerging world views.

Each of us who plays a role in a world of formal education today must balance humility with courage, and a sense of humor with a sense of responsibility. Multiple forces in our society have begun to compete with us for the minds and hearts of the students in our public schools and in our liberal arts colleges. Multiple and conflicting teachers always make it harder for _one_ teacher to indoctrinate a student or a group of students, for which we should be thankful. Today, it is the whole society that educates; formal teaching is only one facet of that educating society. At long last, schools are free to be _educational_ institutions. They are almost being forced to create a system of education that values most the individual's ability to learn.

"Not only the school, but every other 'teaching' institution must begin to recognize its important but _partial_ role in the educating society. The home and family, the church, the socioeconomic environment, political parties and political pressure groups must all begin to recognize both their complementary and competing functions in attempting to claim the minds and hearts and souls of the young people of our land. If all of them function only as competing would-be orthodoxies, I submit that we will tear apart both our young people and our land.

"An honest and concerned parent will be able to love his life into his child to some degree, but he will not be able legally to tie that child to his church, to his own socioeconomic philosophy, or to his own personal philosophy of life.

All a parent can give to his son or daughter is, first of all, biological life, and then the vital, human grace life of his own love. The parents who give love with the longest loop are those who in later life will have the most feedback of love and trust and loyalty from their children, because the mother and father who are really successful do not need to live through their children, to make them puppets. They do not need to have their children fulfill their own missed opportunities or to be passively submissive to majority groups because they were so to the majority groups of their time. Instead, the secure parent wants his child to find out, not by edict, but by trial and error who he is.

"An honest and concerned church will begin to realize that she educates best in the role of a good father and mother, by communicating to us her trust and love. Such a church will continue to pass on to us tradition, some of our norms and standards. She will share with us sacramental life and her insights. But today, the child in any family in any culture will begin to ask, 'Which church gives me norms and standards?'" Students in our plural society of today, from which the tribal cultures have gone, ask of the established churches, each claiming that it has the moral code, "But how many moral codes?"

If it is true, as surveys indicate, that the socioeconomic environment is educating more than are our formal teaching institutions and that there is a higher correlation in a given socioeconomic stratum among students of all nationalities and religions than among any other subgroups, we find in this fact an important and troublesome concept to deal with. It may be that one's socioeconomic vested interests are the most formative stratification in our society.

Yet it is the young of the affluent society who today are skeptical and cynical about much of the culture in which they have been nurtured and on which they depend even as they try to modify it or perhaps to destroy it. Because all of us had failed to recognize the depth of skepticism, cynicism, and idealism that has so confused and taken possession of the young, adult America must now deal with its own skepticism and cynicism over what happened to our old moral and political ideas in Chicago last summer and is happening on our college campuses today.

"Many of us have been quick to blanket all dissenters as traitors to their families, to their churches, and to their nation. We in the field of education whose lives are ostensibly committed to freedom of thought and expression have too often throttled that freedom and then compounded our prejudgments by identifying intellectual and moral positions with the length of a person's hair or the style of his clothing. Do we at least not have to admit that adults are as irrational in protesting against hair styles and bare feet as the young are in protesting against their myriad of complaints?

"The old notions of authority that once provided the stability of our social systems have been questioned, confronted, and substantially destroyed. This is true of all age levels in our society. The ad hoc communes of Haight-Ashbury and Greenwich Village have served at least as a temporary force against parental domination. Clerical and teachers' unions have assaulted the authority of bishops and school superintendents. Parent groups and political actionists have moved against school boards and mayors and officials of the teachers' unions. Educators at all levels have joined protest movements against authorities within the school systems and against public officials in the larger political sector. All of this was almost inevitable as the world society moved from the tribal closure of provincial, parochial units to the dynamism of multiple large and small units interacting in one global theatre linked by instant communication media, particularly by television.

"Intellectual theories must be forged, modified, and purified in the muddled, noisy world of pragmatic action. Both secular and religious educators have begun to realize the limited value of the sanctuary and the ivory tower if their so-called contemplatives are to speak relevantly to the world of action.

"Herein, I think, lies the basic dilemma facing all professional members of the contemporary world of education. Many administrators and faculty members have spent their entire adult lives inside the world of academia involved in conceptual theories. Today's young people are destined to live inside this system well into their third and even fourth decades of life. Because they need sophisticated skills and because we cannot afford to have them on the labor market, we will do all we can to keep them in school. A society geared to longer and longer education is forcing its eighteen- to twenty-five-year-olds to remain economically adolescents, dependent on family or university benefaction for their personal and professional livelihood.

"The generation of students in our high schools and colleges today has been reared and educated in the most permissive culture our nation has ever known. Ironically, it has also been the most dependent culture our nation has ever known. Their 'freedom' is dependent almost entirely on the willingness of parents and other authorities to go on supporting them. But parents and philanthropic granters of fellowships determine their support by their general approval of students' 'free' choices.

"I believe that it is critical that we begin immediately to make this generation of students economically independent of parents , of college administrators, of the Ford Foundation, and, in a functional way, of state and federal legislators. We must make them financially independent units who bear the consequences of their own economic decisions. Unless we face this fact, we are headed for continuing chaos. Students have seen the academic intellectuals within the faculty for the first time in history begin to have, as a group, a concern for social justice, to move from pure academic theoretical concern to the activist and even actionist concern in the tactical world of the political sector. . . . Many of the activist professors, often like the students themselves, went into this social-political sector with no effective experience in decision making. They entered often from the position of armchair critics who have never played or coached the game. . . . We must consider not only our reevaluation from the armchair, but our deeper realization that the armchair is not the game, that none of us even now has the experience of the player or the coach."

Students are, in some ways, in the same position as the heads of colleges, industries, governments, religious units: they must have the experience of making decisions and of living with the consequences of the decisions they make. Unless our students have this experience, they will probably become more and more naive, arrogant, and impossible to live with. They will continue to protest without carefully thinking out the issues they espouse or oppose one day and drop the next. Most of the students do not believe they are really going to be allowed to take part in the decision making. They often refuse to join a committee, for example, that is to make a certain decision because, as they freely admit, they want to retain freedom to change their minds about the decision, forcing the administration to reverse the action at their will. This would lead to a fascist order: instead of having an autocrat telling everybody what to do, we would permit any instant group, self-established as a plebiscite democracy, to turn the authority figure into a fascist rubber stamp.

The question haunting society is whether or not the individual controls his destiny at all. Each of us wants control over his own destiny. But how do we attain it in a world that is going to get bigger and bigger, more and more bureaucratic? A world community, a world government, is inevitable. If the radical groups in our institutions today become able to assert their new kind of social justice tomorrow, it becomes possible for others to assert theirs, too. The world will be open to the Joe McCarthys and the Bull Conners if it is also open to the fascist left. This is what we must communicate, and we cannot do it by speeches. No student can believe or disbelieve what the administrator believes unless he has had the opportunity and the necessity to face something like the same kinds of decisions that the administrator has had to make.

"These things cannot be done over night. I think we must begin to distribute decision making. Faculties are beginning to be convinced that money that is spent on one thing cannot be spent on another, that small classes probably mean lower salaries, and that they must decide which priority is more critical for quality teaching and learning. Decisions that involve certain people must be made intensely by those people. I am convinced that personal freedom is dependent on a choice among alternatives. The best we can do is to multiply the alternatives. Let us remember how close the world of education came to losing academic freedom and due process of law in the days of Joe McCarthy. Let us beware of the Congressional committee that has no respect for the due process that is characteristic of our legal procedure, imperfect as it is. If we rob another man of due process of law, no matter who he may be, we are helping to create a world in which we also can be so deprived.

"We have lived through a history of education in which children were seen and not heard, in which some legislators and some editorial writers are still saying, 'You knew what your school was before you came here. Take it as a package or take nothing at all.' If a school is a package at any time, it defies the very thing it says it is going to be: a learning institution. Students and administrators must listen to each other. Decisions cannot be the fascist determination made by the intervention of whatever group seizes power. If they are, we shall have moved to a very retrogressive posture in the world. . . .

"In an open, complex, interacting world, no one static moral code can survive the cross-contamination that is everywhere in the air. The tribes can no longer determine the behaviors of their members by a fixed reward-and-sanction system handed down by patriarchal authority. The present generation honestly sees the past as data for today's questions, but not as a limiting force for today's decisions. Once we were all too prone to endure the present as a vale of tears that would earn for us a glorious hereafter. It is not surprising that atheistic Communists called this 'the pie in the sky.' Instead, it now seems possible to live intensely in the noisy, frustrating now knowing that our actions are in some way eternal in as much as they help make the future. Our realization of this condition, I submit, gives us both humility and a sense of humor and requires a deepening moral sense and sensitivity. It also gives us courage to go as we face the unknown of eternity, and the even more frightening unknown of the eternal now."

MORAL VALUES AND CHILD DEVELOPMENT

The Rev. Everett I. Campbell, Ph.D., noted that even though human beings are created in the image of God, they are born with no value system of any kind and with no conscience. But they are born with a potential for a conscience and two basic drives and capacities: the capacity for doing good and for doing evil - more specifically, the drive to love and the drive to hate. A system of values that eventually becomes ours develops within the context of the interaction between the infant-child-adolescent and his parents, siblings, extended family, church, school, larger community. It is the result of the interaction between the basic drives and the family and culture into which the child has been born.

Just as there are orderly lines along which an infant grows physically, so there are orderly lines along which his personality and his system of moral and ethical values develop. The laws governing physical growth are more easily formulated in precise manner than are those governing development of personal and moral values. The latter, however, also reflect order, not chaos or capriciousness.

"I shall use the Eriksonian model of personality development for my purpose here," Dr. Campbell said. "Morality, we must understand, is as much a social issue as a personal one. . . . Although radical cultural relativism is no longer a tenable position, it is true that our system of values tends to be culturally oriented and determined. Moral values are evolutions of actions as 'right' or 'wrong' in accordance with the judgments of a given society. A person is considered to have strong moral values if he shares in the cultural consensus about what is right or wrong.

"There is nevertheless strong support for the evidence of what have been called 'tentative absolutes': operational absolutes that roughly parallel the Mosaic Decalogue."

According to the Eriksonian model for personality development, for each stage in the growth of the infant into adulthood there is a crucial task to be achieved. At two important points, the task has significance for the development of moral values. During the first eighteen months of life, the infant must achieve basic trust and avoid the learning of basic distrust. The trust is learned through his perception of the continuity and consistency of maternal care. This involves perceptual stimulation at the level of each of the five basic senses. If the infant perceives continuity and consistency in the attention to his physical needs, he learns to trust that it will continue in the future. If, on the other hand, the care is chaotic and inconsistent, the child has no basis for predicting that his needs will be met; hence he learns to distrust. Having learned to trust his mother or surrogate mother, he will more readily trust others and will be more likely to grow up as an adult whose basic orientation toward his human environment is one of trust. He is then more ready to trust God, whom he has not seen. The reverse is also true. The achievement of trust in the first months of life thus becomes the foundation for adult life and the mature religious traits of trust, hope, faith, and belief.

In the second and third Eriksonian stages, the child learns the rudiments of a conscience, which is closely analogous to the Freudian concept of the superego, by taking within himself (identification, introjection, and internalization) the injunctions, commands, directives of his parents and others so that they eventually become the unconscious motivation for certain kinds of behavior. This is rudimentary; without it there can be no further development.

When the child has acquired this foundation of what he should and should not do, taught by his parents, ministers, church school teachers, and others, he is in a position to develop a mature system of moral values and ethics that will enable him to 1) control his own unconscious, destructive, anti-social drives, 2) function positively and appropriately in a society in which the needs of the individual are dynamically balanced with the needs of the society to which he belongs, and 3) make moral commitments to the religious values of charity, concern, and good will to others, to what Erikson calls the eight cardinal virtues of hope, will, purpose, skill, fidelity, love, care, and wisdom. (Erikson, E. H., Childhood and Society. New York, Norton, 1950)

"Since unfortunately there is plenty of evidence that our religious education in the home and in the church is not very successful in producing mature systems of moral and ethical values, I suggest that a more widespread understanding of the manner by which trust is nurtured and conscience is developed in the growing child would help the church to minister to its adolescents and young adults, and particularly its young parent groups."

"For many generations," said the Rev. Edward L. Murray, Ph.D., "social relationships and development were considered under the headings of moral categories. The social sciences were termed 'the moral sciences.' In 1908, McDougall spoke of the moralization of the individual by society as the fundamental problem of social psychology. Freud, in his letters to Fliess, wrote of the moral functions of the human mind, and in his Civilization and Its Discontents (1930) referred to the sense of guilt as the most important problem in the evolution of culture.

"The interest showed in morality, however, has not been consistent. In recent decades it has been both on and off the psychological stage. Aside from the studies on moral conduct by Hartshorn and May (1928-1930) and Jean Piaget's The Moral Judgment of the Child (1932), little sustained attention was paid to the question of moral development until the past decade or so. Matters of moral import were generally subsumed under the study of the socialization process, and the implications of morals were studied under the heading of anomie.

"Contemporary psychological thought, however, has been devoting itself with increasing vigor to the ethical question. Researchers are attempting to come to grips with the implications of conscience and moral values. This awakened interest has been attributed to the sharpened awareness of the distinction between internal moral development and outward socialization that was generated by the advent of the inhuman Nazi and Stalinist systems and by the hollow lives of many persons of the affluent society. It has become painfully evident that adjustment to the group is no substitute for moral maturity, and that the process of socialization has its internal aspect as well. Indeed, the concern with such internal aspects has formed the distinctive focus of much recent research on children's morality. . . .

"With this increased study of moral experience as a significant factor in human development and therapy has come the realization that morality or ethical experience plays a more vital role in psychopathology than has previously been admitted in psychological circles. It has been termed a kind of revolution that puts the responsibility for having gotten into a neurotic impasse and for getting out of it more squarely on the individual. This is a far cry from the theorizing that would absolve the individual of all responsibility for his behavior on the grounds that his freedom is an illusory epiphenomenon and his life the product of much more basic, deterministic forces of unconscious motivations. . . .

"To some, the moral experience is the human experience *par excellence*, and provides the key to understanding the processes of human personality integration and disintegration. This view does not overlook or deny that other persons may be a source of anguish and heartache for an individual, but it does maintain that such anguish does not constitute the neurotic experience or destroy the human being. It holds that a person is destroyed, in the sense of losing his self-esteem and self-acceptance, only as a result of the things for which he personally is responsible. Society, it points out, holds no one accountable for the things others have done to him; nor, for that matter, does an individual. It is one's own conduct, if deviant, that leads to his downfall. To be sure, one does not enjoy absolute freedom; nor does he function in a vacuum.

"Social structures are factors to be reckoned with, as Marx and behavior engineers have so well convinced us. Interpersonal relationships and social reinforcement are also vital.

"Man's freedom is limited, or situated, as many existentialists and phenomenologists have explicated. But the fact of the freedom, however situated, the role of responsibility, however attenuated, and the importance of awakening, fostering, and utilizing both in the growth and development of human beings and the on-going improvement of human society are aspects of the questions that we dare no longer overlook or dismiss as we have done. . . .

"We ought not to sell ourselves short. There is more to man than many psychologists have been willing to admit. It has taken contemporary thinkers, particularly the existentialists, to remind us of the forgotten basics like freedom, responsibility, goals, projects, facticities, possibilities, and even imagination.

"Unfortunately, many existentialists identify themselves with extreme positions, absolutizing their discoveries and vilifying science for having promoted a dehumanized, reductionistic understanding of man. But by no means have they all done this; many have said what we needed to hear. . . .

"By thoroughly understanding how we are influenced in life, we gain the confidence to act in such a way as to utilize that confidence and transcend it. To do so, I repeat, we must not sell ourselves short in the interest of financial gain, scientific advancement, nationalistic pride, or religious enthusiasm.

"Religion has emphasized some of the great truths about man that science has forgotten and existentialism has rediscovered. Unfortunately, religion took its insights and ran away from the scene. In so doing, it became irrelevant, or at best a third-, fourth-, or fifth-rate force. If it wishes to make the contribution that it can, it will have to come back to the scene, apologize for having run away, open itself to our new awakenings about human nature and development, and then throw itself into the interaction . . . .

"We are all deeply concerned about our present young generation and the impact it is having on the contemporary scene. Dr. M. Brewster Smith of the University of Chicago will be publishing a book this year entitled Social Psychology and Human Values. In it he will speak of the studies that he and his colleagues have done with student activists. They attempted to subject the moral orientations of protesting college youth to systematic study. They employed the research tools and theoretical conceptualizations of the developmentalist Lawrence

Kohlberg, a psychologist in the tradition of Piaget. . . . Kohlberg sees the gamut of moral development undergoing six stages, ranging from the first stage of premoral morality to the sixth of self-accepted moral principles.

"What is of immediate interest to us in Smith's study is his finding that on the campuses of Berkeley and San Francisco State College the activists were substantially more likely to be classified at the highest developmental level on the basis of their moral reasoning. The inactivists, the conventionalists, and the constructivists, on the other hand, all fall mainly at the second level: that of the morality of conventional role-conformity. Smith says: 'It is the two types who had engaged in substantial protest activity, the broad-spectrum activists and the dissenters, in which principled morality is especially frequent.' If these findings have any validity, they would seem to give us some pause for rethinking and, perhaps, sound basis for hope. . . .

"We cannot, therefore, undermine human values, freedom, responsibility in our child-developmental practices and our cultural and educational institutions on the one hand, and then expect, on the other, the beautiful flowering of the human potential that is possible only through the cultivation of those values. We must move increasingly toward the discovery and affirmation of what it means to be truly human, even though our scientific, cultural, or religious assumptions have not provided for the awkward facts that may await our discovery. . . .

"We who are studying an existential-phenomenological approach to psychology are becoming intently aware of the role that man plays in all his discoveries, his creativity, his experimentations, his development. We are impressed with the role he plays in even his most objective moments, his so-called controlled experiments. We feel that this appreciation of the human role is just beginning to be understood. How much does the child himself enter into the creation of his values, just as he enters into the development of his own personality? We are astonished at the manner in which this has been overlooked, and the price we have paid for overlooking it.

"Morality is not something that happens to a man. Moral values are those meaningful modes of existence that a man develops for himself in his dialogue with life. He needs the world and life lest he be caught in autistic musings; but he needs his own creative participation, lest his behavior cease to be truly free and genuinely moral. . . .

"There is every indication that moral living and moral development are consciously emerging as extremely vital dimensions in healthy societal and personal growth, and commitment to the human values that are involved is more and more seen to be paramount. I do not think, however, that we have yet fully answered the question as to what constitutes authentic moral values and authentic moral living, much less the role that the child and the man play in the creation and realization of both. We are moving toward that understanding. We cannot arrive at our destination too soon."

Rabbi Emanuel Baum presented Jean Piaget's definition of morality: "All morality consists in a system of rules, and the essence of all morality is to be sought for in the respect that the individual acquires for these rules." This definition applies equally well to morality for children and for adults, Rabbi Baum said. It also applies when one is dealing with areas other than religion or theology. Piaget used a game of marbles to illustrate his definition. Children, he maintained, develop a very sophisticated system of moral values with a concomitant complex system of rules - rules that can be invoked or changed through the consensus of the group or by status pressure, from the older to the younger children.

When we speak of development, are we talking about the behavior that is conditioned in children by the family through use of fear and punishment, a system that makes them go to church, believe in God, recite their prayers and catechisms, respect their elders, and salute the flag? Or are we talking about the developmental patterns that take place within the physiological human being?

Are we serious in suggesting that moral values will automatically develop if we will just be patient and allow the child to grow through the necessary states? I think this will not happen. A system of moral values is a learned behavior, learned from the earliest stimulus to the infant to the end of life. The child learns from his total environment. At certain stages his teacher will be his mother, his father, his peer group, his school teacher, his employer, his idol, and others. He learns by imitating these people. The learning follows the developmental system that Kohlberg calls the "invariant sequence of development." Kohlberg reported that middle- and working-class children move through the same sequences regardless of their religions. He had found no important differences in the development of moral thinking among Catholics, Protestants, Jews, Buddhists, Moslems, or atheists. Religious values seem to go through the same stages as do all other values.

Does the educational establishment help or hinder the development of a system of moral values? Where do the school and the teacher fit into the scheme? What does the school do to evidence the fact that it has taken this developmental pattern into account?

"The school does not take into account the moral system or value structure that a child has learned before he starts his schooling. As a matter of fact, we in the school system go out of our way to show the child that we do not respect his moral values. From the very beginning, we attempt to fit him into a particular curricular mode and model. We rely on curriculum writers who, in many instances, are far away from the children and the communities for which the curricula are written. We do not say to the child, when he comes to us for his first educational experience, that we know he has a fairly sophisticated moral system and that we are going to respect it. We do not say that we are going to give him a model to imitate that will reinforce his prior experience, that we are going to respect his humanity, hoping that in this way we shall not create the feelings of 'cognitive dissonance' that will lead him to anxiety, frustration, and ultimately to rebellion. Instead, we make no bones about the fact that we consider our system far superior to his own.

"If it seems that the case built so far has validity only with reference to the operational definition of moral values I cited, I suggest that the standard definition of morality will bear up under the same investigation.

"To most of the population, the word 'morality' means some form of sex or sexuality. If the misuse of 'sex' is a moral issue, obviously the schools are doing very little to remedy the situation. The lack of courses in sex education throughout the country on all levels of education is ample proof.

"The next alternative to look at is another standard of morality: the evils of lying, cheating, stealing, and killing. We kill our children psychologically and emotionally in the schools at the same time that we preach adherence to the Decalogue. In our attempt to produce the universally educated person, we try to fit all children into a mold. We deny the existence of individual differences by teaching the 'right' answer. We indoctrinate our children rather than educate them. We train for memory and recall rather than for problem solving. We cheat our children by allowing teachers who do not have the prerequisite for teaching - love for children - to enter our class rooms. Instead, we certify methods and courses, curriculum construction, foundations of education, time spent in class rooms taking notes and regurgitating information, etc. We cheat our children by aiming our teaching at the 'average' group in our classes. It is much easier to blame the failure of a teacher on the inadequacies of the system. We steal the spontaneity and creativity that the child brings to school and substitute inconsequential information on the ground that he will need it in high school and college. We lie by giving lip service to the desire and need for higher-quality education and then we vote down bond issues, decry tax increases, spend billions on space ventures and war and on stadiums for spectatorship, not participation or involvement.

"Since the school does little to enhance the moral value systems of its students, it should leave them the moral systems that they bring with them.

"There are some bright spots on the horizon. This generation seems to be suffering less from neuroticism than have previous ones. The student rebellions across the nation are demanding of the establishment some consistency regarding the rules of the game. Some young people are not blind to world change. Some teachers are asking 'What can we do to help?' Such articles as Carl Rogers' 'A Plan for Self-Directed Change in an Educational System' published in the May, 1967, issue of Educational Leadership are receiving consideration.

"There are possibilities for solutions: alteration of the teacher-training process; training for sensitivity; training for humanness; training in Piaget's concept of moral values; training teachers by affording them the opportunity for 'human' experience; allowing our teachers in training to have teaching experience as the main part of their program, not having it relegated to one semester; facing the fact that we are not teaching our children; defining learning as a change in behavior and attitude. Let us apply these criteria to the products of our educational system and answer with honesty and humility whether we are accomplishing our purpose and how we can do better."

"As I understand the development of moral behavior," Margaret B. McFarland, Ph.D., said, "it is founded in love and the need of one person for persons other than self. The capacity to love oneself and to perceive oneself as having worth is founded in the infant's experience of appropriate nurture and care. The repeated gratification of his hunger gives the baby a sense of inner goodness from which grows the sense of his human dignity and of his capacity to strive for repetition of the fulfillment of his needs, and ultimately to be a contributor to the fulfillment of the needs of others. His first capacity for being considerate of others is based upon the essential quality that his caring, need-meeting mother has for him. Without her, he cannot experience the rhythmic repetition of need fulfillment - the inner biological goodness. So, in order to preserve her for himself, he learns gradually to avoid destructiveness toward her, to engage in activities that evoke pleasure in her: smiling at her, touching her gently as she cares for him. The mother's care is regulated by her love for the baby and his fulfillment of her needs. Without him, she cannot be a mother, cannot experience the deep affirmation of womanly worth that comes from being essential to a dependent, growing child.

"This foundation of man's moral development gives special significance to our current striving to remove the inequities of the distribution of material resources. . . .

"To continue the development of the child's capacity to love himself and to appreciate his own worth and thus to realize his love for others, to believe in his capacity for progressive modification, to develop his unique potentialities, but also to create positive social meaning in affiliation with others, a child needs to have reflected to him that what he is in constitution, or what he is in his current growth phase, is acceptable to others and thus can be permitted expression. His capacity for loving both self and others, and hence for morality, is dependent upon the quality of his early mutuality with his parental adults.

"Although many people think that Negroes would prefer to be white, my experience with young Negro children who have had tender mothering suggests that they prefer both mother persons and baby dolls with brown skin. The gratifying interactions of their experience have given them pleasure in what they are and love for others with their racial characteristics. . . .

"To integrate the special aspects of self emergent at each new period, the child has to have the freedom to experience his new abilities and interests, and little by little to learn ways of using them that preserve his self-respect and develop his social confidence and commitment to others. For example, the messiness of toddlers is often hard for others to bear. But for the toddler his impulses to make messes are insistent. If we cannot encompass his messiness, he cannot learn to master it. He may feel potentially bad because his messy impulses threaten him. When permitted to master his messiness in accord with the ways of his family, because he loves them and wishes to be like them, he develops new creativeness as an aspect of his morality. Denying a child the opportunity to live through the experiences that characterize each successive phase of his growth deprives his subsequent personality development of the unique contribution that comes from the drives and preoccupations of that period. Though undue frustration of the strong urges of his growth evokes the child's rage, he needs to have his loved adults set reasonable limits for his behavior and offer him channels for expression that motivate his striving to grow. In his working toward increasing maturity, the child relies on the alliance with his loved adults for supporting strength to supplement his resources. Deprivation of such alliances fosters the child's fears of his inner urges that may exceed his control and bring him into mutually destructive contacts with people and things around him.

. . .

"The morality of the human being can thrive in many traditions, provided that each succeeding generation is related in loving mutuality and need to the parent generation and is given freedom to create new modes of human behavior as he is able to do so. Freedom for gradual evolution of new values to fit changing life circumstances and to be in accord with one's individuality seems an essential component of responsible moral persons. . . .

"The moral nature of man involves the whole development of persons. Knowledge of this is useful to us in the social decision for our time. We can participate in making available to more and more children the circumstances of life essential to the development of the moral person."

THE GENERATION GAP

The conflict between generations, Alvin C. Eurich, Ph.D., said, has been a continuous theme in history through the ages. Aristotle wrote of the young 2,200 years ago, "They think they know everything . . . which is why they overdo everything." Through the conflicts with their elders, young people try their wings and learn what is acceptable and how far they can go from the nest.

"I think that the youth of this country are a superb group," Dr. Eurich continued. "Their unrest is a natural outgrowth of the conditions of our times. Our problem is to blend the wisdom that older people have won from their experience with the idealism and integrity of our youth."

To approach the causes of their unrest, we must first know as much as we can about the ideals and motivations of the young people, about their ways of trying to find themselves and to break their ties with the older generation. We must know as much as possible about the relationship between the generations: what the young people are rebelling against and to what extent the older generation has been responsible for the conditions in society to which the young people object. We must also know all we can about the real conditions in which today's youth have grown up. During their lifetime, the atomic bomb has given new uncertainty and instability to life; the United States has fought two large-scale, undeclared, and unpopular wars for which many young men have been drafted, with resulting interruption of their careers; in recent years the crime rate in the nations of the world has risen considerably; young people have seen the assassination of Malcolm X, President Kennedy, Martin Luther King, and Robert Kennedy; technology has provided more leisure and automation has removed many employment opportunities for youth; we have become a nation on wheels; affluence for many has reduced the pressure for achieving economic survival and social security programs have reduced youths' responsibility for the care of their parents; the family unit has deteriorated with the increase in divorces; the consumption of alcoholic beverages has risen sharply and many drugs, although illegal, have become readily available, as have the birth control pill and other contraceptive devices; virtually all restrictions on the publication, distribution, and availability of printed matter dealing with intimate sexual relations and individual and collective violence have been abandoned; religious organizations have been declining in influence as society has become more secular; social strife has exposed the wretched condition of many of the people in the world as the affluence of our society underscores the irony of the poverty revealed by this strife; the mass media provide instantaneous and vivid communication of news, including riots, disorders, and other social eruptions.

These are many of the facts and events that have affected the lives of our young people. Their education has presented them with purported truths while life has shown them much that contradicts the truths. They must try to reconcile what they are told to believe with what they see.

We of the older generation must accept responsibility for this state of affairs and search for ways to help our young people come to grips with it. We should be grateful that so many of them are eager to do so.

In our attempts to find better solutions we must observe certain conditions:

1) We need to take seriously what the young people want today, to recognize that they are more concerned with social values than with economic gains. 2) We must recognize that adults have not been able to solve the critical problems of our time - the war in Vietnam, the Middle East impasse, the power struggle between the two great nations, the crisis in urban affairs, crime, air and water pollution. 3) Today's youth are considerably older in experience than were youth of a comparable age in the past. They have had an opportunity, through television, to see people of all cultures, races, and creeds. They are the first generation that has grown up with the powerful educational force of television. 4) Our educational institutions have been the slowest to change of virtually all our social entities. The church has been much more adaptable to changing conditions in society. 5) Students today are no longer willing to accept what others think is good for them. They feel that they should be taken seriously by those making decisions; in fact, they want to be included in the decision-making process.

If we do not listen carefully to the reasonable voices, we shall be increasingly faced with raw violence. We must maintain a constant flow of communication between the generations instead of waiting for deliberately provoked confrontations to force changes that may or may not lead to improvement. We must maintain our faith in our young people and their right to be taken seriously.

Some desirable changes in our higher education institutions have been made as a result of student protest. Among them are: 1) Much more rapid integration of black and white students. 2) The introduction of black study programs. Our curriculum and the textbooks we have been using have essentially been based upon our white culture. That is being changed. 3) We are beginning to get participation of youth in the decision-making process of colleges and universities. 4) We have seen many long over-due changes in the curriculum, making it more relevant to our times. 5) We are also seeing many changes in teaching procedures.

The problem is not merely one of education, but one of society as a whole. In these other areas, too, students are making themselves heard. A good example is the serious consideration being given to lowering the voting age to eighteen, as recommended by former President Johnson and Governor Rockefeller of New York.

"I have great faith in the young people of today, and because of them, I have high hopes for the future of the country."

Students are becoming reluctant to discuss the generation gap in meetings with the "over-thirties," observed the Rev. John H. Snow. It is not that they do not think it exists, but that many of them have despaired of overcoming it and therefore prefer to spend their energy in other areas, like avoiding or resisting the draft, planning how to survive outside the system, how to "con" the system into supporting their causes, or how to bring the system down. They mean the capitalist system. The students who take over buildings even talk about owners and workers. Perhaps it is easier for the most disturbed students to fight the issues of the thirties over again than to deal with the reality they actually face.

The older generation has two obsessions that seem curious to the young. The first is its way of defending itself, which it does with some passion, by denial. This is a fairly successful psychological defense for middle-class people with a lot of technological equipment. If the poor or the primitive attempt it, life destroys them quickly. It is a combination of denial of the existence of the threatening aspects of life and headlong flight from the dangerous reality. The young see the estrangement of their parents: the hard, cold irritability becoming the emotional climate of a marriage and their parents dealing with it by balancing tranquilizers with energizers, escalating the number of martinis before dinner, getting away from the kids for two weeks in Nassau, and finally divorce.

The youth see the news on television making denial impossible while encouraging it as the American way of life. They hear black leaders describing the daily agony of the ghetto. They hear the situation analyzed as desperate, critical, explosive, and then they see it explode. With all this taking place within two to twenty miles from their homes, they see their parents mumbling about demonstrators and riots or simply avoiding the whole subject. The situation is not mentioned in their high schools until the first student riot.

The other obsession is with quantification. If something does not work, more and more of the same will work. The word "escalation" sums it up. A man has a reasonably good life on a salary of $15,000 a year, but he begins to feel trapped and restless; so he takes a promotion, with higher salary, that means moving to another city, becoming temporarily disenfranchised, removing his wife and children from friends and familiar schools. He now has a bigger house, two cars and TV sets - one of them color - a membership in a country club. Soon he feels more trapped and restless. The children do not rejoice in their father's promotion, which separates them from their friends, brings back mother's depression, complicates their school life, and hinders their progress toward college. The quantifications of life do not compensate for the disruption that is the price.

The young person sees the response to the turbulence of our cities by the provision of more and more police with more and more special equipment. It is a quantified technological approach, accompanied by a denial of the causes of the turbulence and pathetically inadequate attempts to deal with them.

Another part of the denial is the adult distrust of being fully human, the distrust of what is animal in the person: emotions, hair, body smell, senses. All that comes from inside the body must be controlled or done away with. This includes even an intellectual conceptualizing of reality that resists middle-class norms.

"Perhaps our greatest failure is our failure to communicate to the young the most important value of Western Judaeo-Christian society: the tragic sense of life, the knowledge that the best-intentioned, most dedicated and loving people can make the most dreadful mistakes and suffer the most terrible consequences. Adam, Moses, David, Oedipus, Pilate, Peter, Othello, Don Quixote - so many of the mythical and legendary heroes with whom Western man has felt his closest identification - have been the victims of their own tragic mistakes. Out of this sense of the tragic comes all compassion, all agreement to negotiate, compromise, communicate, and accept a pluralistic society. We have taught our youth to look at each situation as a problem to be solved rather than as part of a dynamic process with many variables. Everything from the building take-over to mainlining with drugs is a quick-fix solution to a situation viewed as a problem."

But life resists solutions. It rejects the myth of man's dominion. It seems to conspire against those who would force it into the procrustean bed of solutions. Its own solution - the only solution to life - is death.

So the young try to solve the problems of intellectual, spiritual, emotional hang-ups with drugs, which do not work any better for them than they do for their parents. The young see this failure as a result of parental conspiracy: adults make the drugs that really work illegal; they harass young people, put them in jail. Or the young try to solve the problem of economic injustice by closing down the university. They regard adult reactions as a fascist conspiracy.

The fact is that all quick-fix solutions imposed on life depend on force and the threat of death. Many people do not yield quickly to any other methods. Any massive social change that is to take place within a human framework must move slowly and maintain historical continuity. It must overcome the gap between generations.

The alternative to the tragic sense of life is a paranoid system: overwhelming conviction that one's failures are the consequence of the conspiracy of others. For the person with no sense of the tragic, nothing happens by mistake. There is no forgiveness, no willingness to let wounds heal, no compromise with what is "right."

"As usual, the analysis takes time. But I see the beginning of a reconciliation. People of my generation in positions of power must not let themselves be forced into the role of executioner in the paranoid scenario of the young. We must not always call the police, always bribe, always use technology to control rather than to liberate, always respond as the young tempt us to respond so as to reinforce their righteousness, remove any blame from their position, confirm them in their paranoid vision of the world."

The gap between generations, which exists because the input of information into the younger generation is different from that of their parents, has widened in recent years because of the information explosion resulting from our technological advances, particularly in the last three decades, said William M. Young. Ed.D. It will continue. While those resisting automobiles in favor of the horse are now dead, those resisting air travel are aging. Prejudice against our people from other countries is dying out, but though many of today's youth may come to accept Negroes and Orientals, they will probably some day reject colonization of the moon or intermarriages with people from another galaxy. Technology has accelerated cultural change to a velocity that the normal generation span (thirty-three years) can no longer accommodate. The rather static generation span determined by limitations of human procreation has been lapped by cultural change. Hence the gap may now be reckoned in five years or less.

The term "generation gap" is usually defined by the limitations of a particular researcher's knowledge. For instance, there is a tendency to view the population groups where there is the greatest gap as representing the generation gap. The affluent East Coast-West Coast upper middle-class, urban-suburban youngster is a specimen of a wide generation gap, but he does not represent the American generation gap. His numbers are few in a survey of the American scene.

Much of American youth is invisible. The average, or typical, teenager is somewhat boring; we tend to concentrate our attention on the deviate. The invisible youth who is white, not a college graduate, middle and lower class, and non-coastal is tired of being invisible and, like his more verbal counterpart, is attempting to become visible. The recently heralded "decency rallies" are the backlash of invisible youth.

Aside from the use of marijuana, which is a special problem, there are three other major problems with which some of the affluent youth are concerned: race relations, past and continuing injustice to minority people, and poverty. It is hard for young people to understand why there are malnourished children and adults when a considerable proportion of the population is suffering from over-feeding and why we are fighting the Vietnam war when they have been taught that war is an irrational solution to man's problems.

Lack of responsiveness of government bureaucracies to changing social conditions is another problem area that youth is concerned about, although the concern is frequently not verbalized or just stated as "you can't fight City Hall."

Because of the differences that exist among the issues about which youth disagree with their parents in different parts of the country, it is imperative that regional studies of youth culture be made.

Contrary to public opinion, we are not having a sexual revolution. A senior psychologist at the Institute for Sex Research at Indiana University has recently called American society erotophobic.

The affluent youngster brought up with an expressed sense of honesty in the home but seeing the duplicity of an abundant

70

materialistic community has difficulty accepting the setting. Many contemporary youth reject the goal of their parents - liberal or otherwise - as the acquiring of money and status. But they have not learned how to remedy the social ills with which they are concerned. They also are unable to accept the idea that society may not know the answers to many of its problems. Having been taught in an absolutist manner lends support to their feeling that adults could solve their problems if they really wanted to.

Many of the old forms of religion have been thrown away in the past few years and nothing has been given in their place. In our age of relativism, security-giving symbolic processes have not yet been worked out.

Student revolts and the advocacy of revolution to redress social ills may be in part due to displaced hostility because of the irrelevant and poor education that many students are receiving. Writing and research occupy a large share of the professor's attention. It is nonsense to claim, as many do, that a professor can both teach and do research. Few men have the capacity to be productive in both ventures.

What are some of the possible ways to bridge the gap? Maurice Friedman, Professor of Religion at Temple University, recently said that the life of dialogue is the solution. We must accept the young people in their "otherness" instead of reducing them to carbon copies of ourselves. This reduction is a denial of ourselves as well as of the others. Confirming the other person as himself is something deeper than a mere impersonal acceptance. If we are to communicate with another person, we must take both his history and our own seriously. Youth also must be called to accept the otherness of the adult, particularly his parents. Real communication and community arise out of this recognition of otherness.

To what type of adults are teen-agers able to relate? In the Tulsa study it was said many times that youth want adults to be out-going, open-minded, understanding, interested, willing to talk with youth.

Simulation and gaming might well become part of the programs of such groups as the PTA.

Educational television, made more dynamic, should be used to bridge the generation gap by innovative programming.

The constant refrain heard about religion in the Tulsa study was that youth wanted to participate in the decision-making processes of the churches.

There is a strong feeling on the part of youth that if they are old enough to fight at eighteen, they are old enough to vote at that age.

Local programs that involve meaningful decision making must be devised to make use of the energy of our youth. Such programs should be real, not made-work. The Tulsa Youth Council is an example of a program of this kind. It was created by an ordinance of the City Commission. It consists of both youth and adults appointed by the Mayor. Its tasks are to evaluate existing youth programs and activities, to review and recommend changes in laws, ordinances, and policies affecting youth, and to report from time to time to the Mayor and Board of Commissioners on the progress of the Council in accomplishing its tasks.

"It is tragic that many successful experimental ventures in education and recreation and other fields related to youth have been dropped or not tried in different parts of the country. Perhaps the biggest challenge to the foundations and government would be to see how the successful experiments could be carried out in various locations.

"The new social revolution cannot be 'billy-clubbed' down. There is little that an older generation can do but help and guide their youth into the most constructive attempts to find answers to the problems they have inherited."

LIBERALISM ON THE CAMPUS

"The mood on the campuses of many colleges and universities in this country is one of the great idealism of youth mixed with a dreadful strain of authoritarianism, while among administrators and members of the faculty there has often been doubt and a paralyzing ambivalence," said President Morris B. Abram of Brandeis University.

In discussing the three major groups of students he finds at the university today, Dr. Abram noted that he knew most of his audience would deeply sympathize with the burden of grievances borne by the black students, who he said were, as a group, among the most militant on our campuses. "They present to the university," he said, "an illimitable bill of damages accrued from over 300 years of deprivation, denial, and outrage. There is some question as to whether this generation can pay the bill of damages inflicted by previous generations going back to 1608, when the first blacks arrived in this country in chains. There is certainly a serious question as to whether the American colleges and universities alone can pay the damages. But it must be said of the blacks that they, at least, are presenting some discrete and precise sets of demands."

Next Dr. Abram considered those he termed "the destroyers," a group whose philosophy is set forth clearly in a recently issued pamphlet stating that the universities will not be at peace until there is peace in the world, that there will be no reason on the campus until men everywhere are prepared to be reasonable, and that islands of intellectual freedom may not exist, for intellectual freedom is utopian unless men everywhere are free.

"This is a declaration of war against the university. From this point of view, there would have been no Enlightenment in the seventeenth and eighteenth centuries. The moment Voltaire or Locke proposed anything or an idea from Hume or Rousseau surfaced, they would have been struck down."

Dr. Abram said these have been the students who have been primarily responsible for the chant at Columbia University of "Let them in, let them in" - meaning "Let everybody in; they are all human beings." He noted that no institution - because of the nature of its resources - could take everyone who applied; if it attempted to do so, it would soon have the same condition of overcrowding that led to the revolution at the Sorbonne. Furthermore, he commented, this kind of egalitarianism, if practiced at Columbia, would destroy what that university set out to be.

Fortunately, Dr. Abram noted, these students are a distinct minority. There is on all of our campuses a very large and deeply concerned majority. These students are not revolutionaries. Most of them are sincerely idealistic and easily swayed by appeals to these ideals. They are genuinely concerned about civilization, about the university, about education. They are very vulnerable to appeals of conscience. They have deep empathies and wide sympathies for those they feel society has neglected. They have absorbed the ideals we preached to them, and what they are demanding now is that we put these ideals into practice. Frequently, many of them show how truly inexperienced they are. They are often ruled - as one would expect them to be - by their consciences and emotions and passions.

"We talk of a generation gap; here is a generation bond. These legions of students may indeed be the first generation in the history of the world to vault over class, racial, religious, and national boundaries to become citizens of a common world. As our generation was joined by ties to alma mater - and perhaps to football teams or fraternities - these young people hold hands around the world with a student generation to which they feel the closest ties, the closest affinity, the closest fraternity. They find it incredibly difficult to pass judgment on other members of their generation, even when they think the others are wrong. They are reluctant to take a stand regarding the lawless minority's tactics, especially if the methods can be portrayed as growing out of a conscientious grievance.

"In fact, one of the problems with this remarkable generation is that they are seldom even-handed in their reactions. The students are usually wedded to the concept of due process, which they want for themselves - when they are in trouble. Some of them, however, are not quite prepared to extend it to others. But whether or not due process is granted by students, it must be granted to them.

"In this deeply concerned majority lies the hope of the world. If only we can hold the world - and the universities - together until they speak out, they will eventually stabilize society.

"There is a revolution, a profound social movement, taking place today. Thus far, the revolution has been somewhat obscured because it has been relatively bloodless. My contention is that part of this revolution should and must be accepted; already it is being absorbed into our life styles. Consider the current modes of thinking that have to do with honesty, or lack of hypocrisy, or personal taste. Look at the changes in dress and in habits and manners and, especially, at the changes in the right of the individual to express himself more fully than he could some years ago. The Supreme Court of the United States has changed its views - and, I think, for the better - in the areas of personal conduct and of pornography and obscenity.

"The world will never again be the same because of this generation. We will never again have the same sorry set of national standards, goals, and priorities. We will never again look upon war with the same attitudes. We will never again look upon other human beings - and the racial and religious differences of human beings - as we did in my youth.

"The young people of this generation are challenging us to accept new and better goals - and they are right. They know we can do better than we are doing. The gross national product of the United States this week is a billion dollars more than it was last week; that is more than the gross annual output of many nations. The young know that if we accumulated that increase for just twenty-six weeks, we could solve all the material problems with respect to medicine in this country for the next ten years. They know that if we took just the increase for one year - fifty-two billion dollars - we would solve the material problems with respect to education for a long time. And they know we squander this increase instead.

"The universities will never be the same - nor should they be. They, too, can do far better than they have done in the past.

"In my judgment, therefore, many of these changes urged by our young people will be accepted. The liberal society can absorb any revolution - but only if we reject and challenge all elements of that revolution that attack the procedures of society and the moulds and methods through which the society renews and reforms itself.

"I may be influenced by the fact that I am a lawyer, but I hope I am not over-influenced by it. Long before I became a lawyer, I believed that the essence of liberalism, of the liberal society, is process. Despite the fact that our procedures often seem to protect imbedded injustice, I would guard and defend them. I believe that the democratic process can be more important than substance; it amounts to the nature of democracy and freedom and liberalism. It affects the very quality of life, not just the way life is conducted.

"Take away the Fifth Amendment, and what you have done is to create a society of fear - fear of the rack and the torture chamber, fear of the confession extorted by threats and torture. Take away the right of privacy and psychiatry cannot be practiced. Permit people to raid files because they claim they are acting on behalf of some higher goal, and no one will go to a

78

psychiatrist or lawyer or doctor or priest or minister or rabbi. Destroy these walls that protect us from our worst nature and - at least for me - society has returned automatically to the Dark Ages, though we reach for the moon.

"I do not think that liberalism has any a priori demands with respect to economic systems or to the organization of the political system, whether we have one chamber or two, whether the President is elected by an electoral college or directly by a majority of the voters. In my judgment, the liberal tradition can absorb any consensual society, provided that society is essentially one of self-government, due process, respect for law, reliance upon persuasion, and restraint that balances individual liberty against the common good. Such a society must protest the rights of minorities in certain essential respects. It must make available equality of opportunity to all. And it must give full play for contending ideas.

"The liberal democratic society can incorporate both the programs of Herbert Hoover and the social vision of Walter Reuther. Though Adam Smith's thoughts and theories were rejected by John Maynard Keynes, in my judgment both of these men were good liberals of their own centuries. The Democratic Socialists were good liberals. But Herbert Marcuse is not. As Sidney Hook said in reviewing Marcuse's most recent book, An Essay on Liberation, 'He does not argue his positions as much as he proclaims them.' Marcuse, attacking the very fundamentals, the heart of the liberal position, says that change must take place not through the rules and methods of democratic procedures, but through extra-parliamentary rebellion.

"As an American, I cannot deny the position taken by Thomas Jefferson, who repeatedly declared that sometimes rebellion is necessary. I recognize also that men pushed to the extreme may take this course. But our young sometimes urge rebellion because they want instant gratification and immediate solutions. We must bear in mind that the liberal position does not always provide instant solutions. Our generation is now charged with the responsibility of convincing the young - the 'now' generation - that we have faith in this country, that we can make our systems work well.

"I cannot argue with the young who tell me of the injustice of a 27.5% oil depletion allowance when six million people go to bed hungry each night in the United States. I cannot defend the recent cutbacks in funds for various libraries as we whirl toward the moon. And I cannot and will not accept the nation's foreign policy in toto - certainly not in connection with the war in Viet Nam. But I must defend our Constitutional methods for change in this country - and I think all of us who love the United States would do the same.

"Socrates was an enemy of the programs of the Athens in which he lived. But as Plato writes in Crito, before Socrates died he had every opportunity to escape; he did not have to drink the cup of hemlock. He insisted on the death sentence because he was not prepared to say that the institutions and decisions of Athens ought to be overridden by his private opinion of what was right.

"Some of us may have forgotten that before Martin Luther King was killed, one of the last things he did was to go back to Birmingham to serve a jail sentence ordered by the court for a nonextraditable offense. Martin Luther King placed procedures above his personal liberty. He was saying that the country and its institutions must be relied upon to achieve the reforms for which he fought, and he was not going to destroy this country or its procedures by force.

"At a time when the Jews were suffering from the most grave persecutions, they too recognized the importance of government procedures. In the Ethics of the Hebrew Fathers there is a prayer: 'Pray for the welfare of the government because, but for the fear thereof, men would swallow each other alive.'

"There are very practical reasons why these procedures of a society like ours must be respected. History warns us against the cataclysm, for beyond the rebellion inspired by idealism lurks the revolution on the right. I was rereading the other day some books written about pre-Hitler Germany. In those days, there were young idealists suffering from what, by their lights, were grievous wrongs: the Treaty of Versailles, unemployment, the general feeling of hopelessness and despair. There was great appeal to a romantic idea. Those who believed in the Weimar Republic spoke on behalf of due process and freedom. But the Communists attacked. They did not attack the Nazis. They attacked the Social Democrats - and Germany was swallowed by the right wing.

"As Jefferson said, there are times when injustice is so grave, when immorality is so deep and pervasive, when there is so little possibility of hope, that 'the tree of liberty must be refreshed with the blood of patriots and tyrants.' But is any university in this country a tyrant, in the Jeffersonian meaning of the term? In the world outside the campus, is the United States not making any adjustments? Is the oppression so heavy? Is there no hope? Must we pull down the temples?

"If we do pull down the temples, do we have a blueprint for their rebuilding and reform? Those who would destroy the old society are morally bound, it seems to me, to give us their vision anew. And those who would tear down must be prepared to pay the price for failure, to suffer the fate of the violence that will engulf us all if their violence is met by counterviolence. Let us not be deceived by the good motivations of some of those who would use violence. Every cause that has engaged the attention and commanded the dedication of men and women has laid a claim to higher moral law. Those who burned the witches at Salem certainly invoked a higher moral law - and in one century hundreds of innocent people were tortured or put to death. History is strewn with the victims of zealots acting on higher moral principles. Moreover, claims of high motives frequently conceal an internal violence.

"I have long believed that the world has to operate by a rule of reason that was said to be founded on natural law. I believe each of us, until the voice of conscience is numbed or stilled, knows what is reasonable. It is true that those in authority have a responsibility to answer the questions that are being raised about our society - including the universities - and to remedy the flaws and close the terrible paradoxes that exist in the outside world. In the universities, we have the duty and responsibility to examine the function of faculties and their responsibilities to the young. We administrators have the responsibility to replenish the academic initiative, to challenge the imagination and the intellects of the young. We have the duty to use the liberal tradition for badly-needed reform inside the university and outside. We have the duty, in short, to absorb the acceptable parts of this revolution. And we also have the responsibility to reject the parts that are simply incompatible with the lives of free men. Otherwise, I suggest we face a vast political revolution of the right in this country. Students don't like me to say this, but it is true. The number of people in this country who are prepared to use force for goals the students would reject is far greater than the number who would use force for goals the students believe in. And if force becomes the common denominator of life and ruler of society, that force will be from the oppressive right. If force be used in the crucible of universities, the American university will go the way of the Latin-American university, which was politicized beginning in 1918. So far as I know, there are few, if any, universities of distinction left in that whole continent."

Dr. Abram said that he believed in the self-renewing capacity of the liberal democratic system in this country. He said that recently two young friends of his had violently objected to the treatment of Japanese-Americans evacuated from the West

Coast in 1942. He told the young men he thought that the 6-3 decision of the Supreme Court upholding the exclusion of the Japanese from the West Coast was one of the most infamous in the entire history of the court - and that such a decision would not be repeated today. "I asked the students to name a single decision involving civil rights made by the Supreme Court since 1954 that they disagreed with, that they did not like. They could not think of any. The system works."

The duty of young people today, in the words of Julian Bond, is to save that institution which most clearly mirrors their own ideas and their hopes - the American university - and to get out and work, not for the system but within it, in the world beyond the university gates.

CAUSES OF YOUTH ALIENATION

History is made up of the thinking and action of individuals who have brought civilization from the most primitive state to the complicated and paradoxical world of 1969, said Charles P. Neumann, M.D. Though individuality as a concept seems to be fading from our vocabulary, human existence, because of the development of nuclear weapons, is constantly threatened with total destruction if one individual in a position of power should act without consideration of the consequences of his action. The problems of our youth and their alleged alienation from our society are largely caused by their lack of identity as individuals and the lack of opportunity for individual development and accomplishment.

At first glance it may seem hard to believe that there is a common denominator in the alienation of our youth, rich and poor, black and white; but such is the case. The experience of living through the Great Depression led the parents of today's young people to emphasize material values, to work first of all toward financial security. But the affluent society has its flaws. With the primary focus on the struggle to rise ever higher on the socioeconomic ladder, society became competitively structured and stratified. Because of the economic success of their parents, the middle-class young people have been given greater opportunities than their parents ever had, for which they are expected to be grateful. With their material needs provided for in a well-planned environment, they have had little opportunity for individual thought, action, or experimentation. They have been expected to go to the "best" colleges and thence to positions in professions or industries or into marriages that would keep them in their parents' way of life. But no consideration has been given to allowing them to determine their destinies. They are expected to belong to a group in our society and to work for its perpetuation. If for any reason a youth fails to live up to these expectations, should we be surprised to see him withdraw from the competitive, materialistic milieu and slip into a group of faceless, passive, groping, unhappy people whose symbol is flowers and whose slogan is "Make love, not war"? Can we expect a young human being who has been overprotected, dominated, and impressed with the dollar value of life to be able to assess his emotional needs and guide his destiny in a constructive and productive manner?

The Great Depression also affected the lives of the underprivileged and deprived as unforgettably. They could never guarantee their own security. It was necessary for society to enact social legislation to provide insurance against another such debacle. The resulting programs have been beneficial, but they are the product of group thinking and action and therefore are not conducive to the development of the individual. There is in them no consideration of humanistic benefits to the individual or to his identity and self-respect.

At this end of the spectrum as at the other, the primary orientation is materialistic, the major focus on the acquisition of the dollar. To obtain the funds necessary for survival, these people must forfeit their identity and join a group who are dependent on governmental largesse. Is it surprising that a youth who has been a number on a welfare roll, whose very existence is dependent upon and certified to by a paternalistic governmental agency, should turn to a militant group that flails out violently but aimlessly, adopting slogans and manners of dress that mark him as a member of a group rather than as a recognizable individual?

So, for seemingly different reasons, today's young people, both rich and poor, find themselves unable to fit into the segment of society into which they were born and therefore withdraw to another equally unhappy group. They are unable to establish their individuality, their positive and satisfying identity. They have never been considered as individuals with different personalities, emotional needs, intellectual abilities, drives, and motivations.

We have seen that pouring vast sums of money into any deprived or disenfranchised group and providing educational opportunities do not prove to be a panacea for our social ills. Any program that is to be successful with our alienated youth must be directed away from a group setting and toward the individual, with the purpose of bringing him out of the group and helping him to know himself as an individual not quite like any other person on earth, a person who can feel that he is needed in some role and is contributing to his own welfare and to that of others.

Not all of our youth are alienated from us, the older generation. The greatest number of our young people deserve our praise and commendation for the job they are doing and the preparation they are making to assume leadership in their generation so that they may lead the world to new achievements, many of which we cannot now even envision. The currently alienated segment of our youth should not be written off. They need to be understood and helped. They can be salvaged if we deal with them as individual human beings.

Douglas Heath, Ph.D., undertook to focus on two related, fairly narrow, but central definitions of alienation based on data he has collected on seventeen-year-old students during the past two decades and more.

First, during this time, he said, he has observed increasing identification with a search for belongingness to other persons or groups on the part of ever more young people. It results from a basic sense of isolation and loneliness. It has nothing to do with sex or parents, but is a real loneliness that makes young people feel alienated from other people at times.

To illustrate, Dr. Heath cited percentages of replies to questions asked of high school seniors every four years since the end of World War II. For example: "When I was a child, I didn't care to get into a crowd of lively friends" - 33, 35, 35, 38, 49, 47 per cent; "I would be happy living all alone in a cavern in the woods or mountains" - 23, 28, 31, 38, 33, 45 per cent; "My worries seem to disappear when I get into a crowd of lively friends" - 71, 69, 73, 68, 58, 55 per cent [this was contrary to his expectation, Dr. Heath noted]. Many other kinds of data suggest similar trends around the country - a manifestation of a growing sense of isolation on the part of increasing numbers of young people. At the time when the movement on the Berkeley campus was being focused to show the history of unrest in the colleges, data were being secured from senior men students at Berkeley in which 36 per cent of the men said they had never made a close friend. At the same time at Stanford a third of the seniors said they had never had a date while they were in college. A quarter of the senior women said they had never had a date while in college. Similar figures come from other parts of the country. Students in schools and colleges have been talking about the lack of a sense of community on our campuses. Within the Students for a Democratic Society it appears that much of the emphasis on anarchy and violence is a projected ratiocination for their inability to learn to accommodate their views to those of their fellow-members. The leaders of the Society say that this is so. The Society is fragmented and unable to develop a coherent program. An increasingly large number of young people are not acquiring the social skills necessary to form a total co-operative, accommodative kind of relationship with other people.

A second and related kind of alienation is seen in an increasing separation between the developing intellectual awareness of this generation and their emotional, impulsive life. One hears it in their own language when they call themselves "cool," speak of "playing it cool," being "hung up" or "up tight." Much of the irrational behavior of many young people today - the rioting, the use of drugs, etc. - is evidently an indication of the extreme flight from their feeling of being "hung up."

Two complex cultural changes that have taken place within a large context in our society have influenced our youth. The first is the effect of television. Because television absorbs thousands of hours in the life of a young person (a conservative estimate is 17,000 hours in the life of a seventeen-year-old) and thus dominates his perceptual or nomological life, it must be having some important psychological effects on the young. Psychologists at present are studying only the effect of television violence on viewers. Dr. Heath believed that there are many psychological effects that are not being studied. For example, no one seems to be asking where the thousands of hours of television watching are coming from. He suggested that they come from play, from the chance to have closer interpersonal relationships with one's peers, from being bored and learning how to handle boredom without depending upon some external stimulation like folk-rock. It is time taken from learning how to become social, how to become considerate, co-operative, accommodative, how to work out an argument in a constructive way instead of going on to the non-negotiable, irrational confrontation that denies the existence of adequate conflict-resolving skills. The many hours of conditioning by television teaches the youth to be passive, to be a spectator of life rather than an active person who learns to initiate and direct his own behavior. Other hypotheses are that television has desensitizing, intimidating effects. It is boring if watched for long periods. It is a prisoner of its own programming in that it has to present more and more active stimulation. But there are probably only a hundred hours of documentary information coming from the moon, and we have run out of countries in Africa. Television therefore has turned to the bizarre, the perverse, the fantastic, to present more and more intense kinds of stimulation. The result in the impressionable young, according to studies of effects of violence, is that portrayal of a particular scene tends to induce a small amount of the same kind of impulse shown within the watching individual. Here are young children and youth being stimulated by more and more intense kinds of material. They have no way of expressing the arousal or tension caused. So they have to suppress their emotions. Dr. Heath suggested that the generalization of this inhibition of feeling outside the area of television is a cause of the "uptight," "cool" attitude. The young person cannot be spontaneous because of the thousands of hours of experience he has had in learning how to endure the increasing tension without having developed any way by which to express it. The general consequence, he thought, is a wide expansion in the awareness of young people. They do not need drugs to expand their awareness; they are glutted by an enormous amount of undigested information. But they have not developed a concerned social skill or ways by which to handle this new justified awareness. As a result, they develop a kind of impotence, a sense of despair, because they are hypersensitive to the problems of the time but have neither the opportunity nor the skill to do something about the situation. When television provides violence as one of its primary models, there is a shaping of a potential direction by which to express the tension.

Television is not the only culprit; there are many other kinds of supporting factors within our society that accentuate these forces.

The other cultural change Dr. Heath discussed was the trend toward bigness. Our society's tendency to value bigger and bigger things extends to our schools. We are beginning to see the effects of this growing out of the building of larger consolidated schools that are going to be with us for fifty more years. There are elementary schools with around 2,000 children in them. High schools have 4,000 to 6,000 pupils, and there are plans for schools of 12,000 to 14,000. The increased size is justified primarily because it will mean the possibility of giving a wider range of academic courses to meet special academic needs. Dr. Heath's studies have shown that this is completely irrelevant to the educability of the student in subsequent education, his educability for the kind of world we live in, chiefly because of the adverse mental-health effect that size has upon students. Studies show that increasing size is directly related to the decreasing involvement on the part of students in both the academic and nonacademic activities of the school. Students in small schools participate two to ten times more in school activities than do students in large schools. Increasing size is directly related to the decreasing sense of self-confidence of students. It is directly related to an increasing amount of cheating within the schools, which says something about the quality of the personal relationship and fidelity within individuals. In large schools students do not identify with the school, they belong to fewer groups, and fewer students report that they are involved in any responsible activities. There is increasing passivity in many of the youngsters.

Large schools are supposed to be able to be more specialized. One of the few studies done on the effect of group teaching suggests that when children are under the team teaching arrangement their teachers have less time to devote to them and have more superficial knowledge of more students and there is a decreased number of friendships within the school. Complaints about dehumanization and loneliness in our society may be traced back to some degree at least to the way that thousands of hours of the experience of our young people have been structured. In addition to failure to develop close social relationships, we are failing to develop effective joint decision making.

The real solution is to break up the enormous consolidated schools into a system in which students can have a sense of participation in their own educational development. . . . Dr. Heath suggested that the relation of young people to their society is in large part a projection of their own gap rather than the generation gap: the emotional gap in their relations with each other and a sense of alienation from their own impulsive emotional life. This helps to explain why so much of what they are saying is vague, frequently erratic and irrational.

The phenomenon of alienation can perhaps be more clearly understood if we view it as a normal component of character formation, said Mitchell S. Rosenthal, M.D. From the time that the infant recognizes his mother as a special face, he becomes frightfully aware that the face can go away. Later in childhood he becomes aware of the approving ties around him. But he learns that those who have approved can also disapprove or shame him. The anger that follows is hard focused. The exposed self makes the child an outsider to himself: alienated. From here on he can never be either fully himself or fully another. He tries at times to become totally himself by identifying with his rebellious impulses or he tries to become totally the other by making the rules of the others his compulsions; or maybe he tries to become both.

Biologically, man is bound for all time to the mothering figure despite the absence of the umbilical cord. Historically, it seems that man has always been estranged from both nature and his inner world. He has always attempted to learn to live with his impossible predicaments, and occasionally he has succeeded.

In the stage of puberty, rapid growth and change make the person's body alien to him. Neither his mirror nor the eyes of friends can tell him who he really is. He tries to integrate what he feels like inside with what he perceives to be demanded of him. Self-examination may give way to expansiveness, gregariousness, and acting on impulse. This period may be one of need for adventure, an attempt to put into behavior terms what the ego is trying to consolidate, an attempt to solve the identity crisis, to get out of the alienation syndrome.

The adolescent's emergence from his inherent alienation will determine where he will take his place in the community. For the purpose of this discussion, the community can be divided into three groups: those who are anticommitted, antisocial, addicted; those who are uncommitted, passivist, or alienated; and the positively committed, the activist.

In his book The Uncommitted (New York, Harcourt, Brace and World, 1965), Kenneth Keniston describes the alienation syndrome. He has developed an eleven-point scale for measuring the various factors involved and he shows how the syndrome grows in relation to the responses of the individual to the experiences he undergoes at various stages. Certainly there are young people with histories similar to those Keniston describes who are not alienated, but the kind of history he outlines should be seen as a disposing point to the syndrome.

Another group, whom Keniston in his latest book (a study of some of the young adults participating in Vietnam in the summer of 1967) calls the positively committed young radicals, Dr. Rosenthal did not consider alienated. The activist seems determined to implement and live out his parents' values, whereas the alienated students are determined to refute those values. . . . Another group who could be called alienated are the addicts. We could, as many psychologists are doing, bring about definitions to improve the whole range of behavior syndrome by which man attempts to live by his aesthesia and lower his inner tension: alcoholism, obesity, hypersexual delinquency are a partial list.

CHANGING SEXUAL PATTERNS OF YOUTH

Many observers today say we are living in a sexual revolution, said David H. Reed, Ph.D. He suggested that "renaissance" may be a better word than revolution. There is no denying that our culture is sex-conscious and sex-anxious. Our citizens of all ages are constantly subjected by the communication media to input of information having to do with sexuality.

From the biological standpoint, Rex W. Speers, M.D., said that perhaps "sex evolution" was more accurate than "sex revolution." Twenty-five to fifty years ago people called the period between the ages of six and twelve the latency period. Adolescence began with the teen ages and ended at eighteen. Today children have more adolescence and no normal latency at all. We speak of the pre-adolescent person. There is another classification of mild development in the so-called "prolonged adolescence," which lasts until about the age of twenty-five.

Although the popular impression of sex emphasizes the physical aspect, Dr. Reed observed, the term has a broad meaning. It has to do with being a man or a woman and enjoying either. A significant development in our thinking about the sexual relationship has been the increased understanding of the contribution it can make to personal fulfillment of the individual, added the Rev. James H. Gunn.

The three panelists spoke of the cultural changes of recent decades that have had great effect on attitudes towards sex:

1) The loss of social control because of the increased

anonymity of the individual in our highly mobile society. The extended family, in which a growing child could always find a number of surrogate parent figures, has been replaced by the nuclear family (husband, wife, and children). In the nuclear family there is greater dependence. Anxiety increases with increase in dependence. Therefore, when parents fail, as many do in some way, the child asks: "What can I believe? Does Father really know best? What are my family traditions?"

2) The exploitation of sex in the mass media, especially in advertising. Sex education, whether or not one considers it relevant in the schools, goes on all the time in our culture. The young cannot avoid it. How are the youth coping with their increased exposure to sex?

3) The vanishing of the double standard, which has freed women to participate more actively and responsibly in sexual relationships, but has also brought about a role conflict in marriage. Many youngsters see a confusion in the home that has to do with the dominance of one sex over the other. It may be expressed as "Who is in charge here?"

4) The increased candor on the part of religious leaders and educators in discussing sex. There is an even greater candor displayed by the young people in talking about their sex experience and their attitudes toward it. Mr. Gunn cited some examples from his work as chaplain of the Arthur J. Audy Home for Children. There was the sixteen-year-old girl with a black eye whose latest lover had beaten her and who talked readily about her prostitution; the high school freshman who

talked freely about the extremely heavy petting she had engaged in, justifying it on the basis of her close emotional attachment to one boy; a sixteen-year-old girl from a ghetto, pregnant for the second time, and not by the same boy who fathered her first child (her mother, who had both the girl and the second boy put in the detention home, "wants me to have more babies by Jessie, nineteen, but doesn't like Willie, sixteen"). Attitudes of older youth are seen in the case of two graduate students. One, the son of a minister, expressed no guilt, but actually a greater sense of fulfillment as a result of the new freedom he has experienced, though he is puzzled by the increasingly aggressive behavior of the girls he dates. The other also had done quite a bit of sleeping around during his undergraduate years, but when he found himself in love, he decided that sex was something more than a recreational pursuit and reverted to a Victorian pattern of sexual morality.

Perhaps the most significant change in our time in knowledge and understanding of sex has come as the result of the development of the pill to prevent ovulation. Although recent figures have indicated that the sale of the pill has declined (apparently many women are unwilling to risk the potential dangers from its use), it is fairly well established that it is readily available - often from the student health center - for the coeds who wish to use it. There are reports of mothers procuring the pill for their daughters, usually on the pretext of regulating the menstrual cycle. In spite of the widespread use of this and other contraceptive devices, the number of illegitimate pregnancies continues to rise.

As for the expressed attitudes of young people and their reports of sexual behavior among their peers, Mr. Gunn reported that a senior in a suburban high school recently said that there were a few girls sleeping around regularly; others would go to bed with a boy if they thought they could hold him that way. Others said that "you have to be sexier and sexier to hold a boy." But the majority of the girls in the school, she said, believed that sex before marriage was wrong and scorned teen-age pregnancy as foolish. Many girls who would take part in heavy petting drew the line at intercourse because "that is something you must save until you are married."

There are those who say that there is little change, for each generation finds itself bewildered and frightened when faced with the biological and emotional forces of the sexual impulse. Others believe that the more permissive attitude toward sexual experimentation and exploitation of today is causing such radical changes that the result can be the destruction of our society and even of the world.

Although boys and girls talk a great deal about sex, Dr. Speers remarked that he was not impressed with the reports of the numbers of them who actually have intercourse. Many of them seem to take their freedom to be together with a surprising lack of excitement. He seriously questioned such figures as one reads in the press, for example, that six out of ten girls today are pregnant when they get married. If this statement is true, it is alarming.

Panelists agreed that reports of the rise in incidence of venereal disease among young people indicate a serious problem that needs attention.

Changing Sexual Patterns and Moral Behavior

Deviance and promiscuity have come to be viewed as emotional or psychological deficiency to be treated rather than as sin or moral failure to be punished, Mr. Gunn observed. Now that the population of the world must be controlled, sexual gratification must be viewed as something more than a drive for procreation. This change in our understanding of the significance of the sexual act serves to minimize the supernatural elements of mystery, fear, and power, in order to concentrate on the humanizing function of a meaningful sexual relationship in a rather inhuman world.

Although all rules and codes of conduct are under the scrutiny of our well-informed youth, nothing has yet arisen as normative. We can identify and assent to such issues as fidelity to persons, personal integrity, individual worth, the meaning of emotional commitment, the future of the family, but we are unclear about what constitutes moral behavior in the realization of these values.

How does our present normless state affect our youth and our society? The ultimate view of man begins with his capacity for rational and abstract thought, which enables him to share his knowledge and control those driving biological, psychological, and social forces. In dealing with the present state of anxious unrest, Mr. Gunn suggested that the universal guideline for man is the fullest understanding and expression of his humanness, and the ultimate guideline is the decision about the basis on which that humanness may be transmitted to subsequent generations.

What constitutes moral behavior, Mr. Gunn asked. If it is correct to believe that the universal dimension of man is the fullest understanding and expression of his humanness, and that the ultimate dimension of man is on what basis that humanness is transmitted to subsequent generations, then no child should ever be conceived who is not wanted. Furthermore, sexual relationships that exploit persons instead of helping them to achieve personal fulfillment are immoral. This does not mean that there is only one family style in which children can be wanted and properly raised, nor one pattern where man's sexual nature can best be fulfilled. Indeed, the increasing number of one-parent families and the experiments in the communal raising of children both point to the fact of children being wanted as being more important than family structure. But it also does not preclude the evaluation of all family structures in terms of how the universal and ultimate guidelines for human behavior meet our state of anxious unrest.

What do the changes in attitude and behavior mean? Although our attitude toward sexual behavior is more permissive, we still have not accepted wholesale promiscuity. Studies of unwed mothers indicate that illegitimate pregnancies are seldom the result of promiscuous or even casual sexual behavior. It has been suggested in at least one study that "permissive sexual attitudes are associated with an unfavorable self-concept." Although this study is faulty because of the instruments used to measure self-concept, the evidence from it and the studies of unwed mothers indicates that promiscuity and permissiveness are not the issues for our youth. The issue is better defined in terms of what it means to make an emotional commitment to a person.

What, then, is the future of the family? When we talk about changing sexual patterns and the future of the family we must again raise the question of values and morality. Moral philosophers discuss values in terms of their instrumental or intrinsic worth. The lesson we should have learned from a study of history and cultural anthropology is that marriage, in all its myriad styles and forms, is valued for what it produces rather than for how it produces. We have known for a long time that marriage is much more than sexual union, but it seems that the church and, in some cases, the courts have viewed the sexual union with a supernatural fervor.

Historically, marriage in the Western world has been necessary from a social and economic standpoint as well as being the most efficient means for socialization of the child. Some of our traditional views about the permanence and inviolability of marriage will have to be revised as we come to understand marriage to be of instrumental rather than intrinsic value. The intrinsic value of the family is in the personalities of the children produced by a marital union. For it is in the lives of children that man's ultimate destiny is most visible.

We must deal with the meaning of the changing sexual patterns of youth in the light of the values identified for family life. Specifically, this suggests a greater need for a broadly based program of sex education with the understanding that sexuality is a significant part of man's human nature.

Young Unmarried Pregnant Women and Young Unmarried Fathers

Three panelists working on a single project being conducted by the Pittsburgh Pastoral Institute spoke about their experience with a group of pregnant unmarried girls for more than a year.

Mrs. Edna Astley, a social worker serving as research associate with the project, said that it had grown out of a request for service from a home for unmarried mothers in the Pittsburgh area for which a Protestant church had assumed responsibility because it was believed that interrelating the program of the home with the church's home for children and with other church activities would provide fuller coverage of needs than would independent existence of the home as a private institution. The Rev. Don H. Gross, Ph.D., Executive Director of the Pittsburgh Pastoral Institute, planned with his staff the procedures for service and study to meet the need. It was decided that the method of choice would be to offer group counseling in weekly sessions. Dr. Gross and Mrs. Astley would act as staff leaders, with C. Glenn Cambor, M.D., a psychiatrist, as supervising consultant. Members of the group would not exceed ten young women at a time. A review of literature on the subject and formulation of goals within the difficult limitations and of hypotheses to be explored, confirmed, modified, or discarded were judged necessary prior to and along with the group sessions.

The weekly meetings, one and a half hours long, are held at the offices of the Pittsburgh Pastoral Institute housed in a church building. This requires a half hour's ride from the home. It was thought that this would be an important way of de-emphasizing the isolated, secretive, withdrawn aspects of the clients' living situation and of emphasizing some realities of community life to which they would return.

The contribution of such homes in prevention of mental illness in the families of these young women should be noted. They spare parents and girls untold hours of daily exchanges of hostility, depression, and/or acute feelings of failure.

The attitude that Mrs. Astley and Dr. Gross have toward the girls with whom they deal is that their clients are never cases, but are unique human personalities. "Although the word 'delinquent' occurs frequently in the current literature," said Mrs. Astley, "I had not once thought of our girls as such, but had been absorbed with thinking how troubled they were and how they could be helped toward strength in dealing with their present experience. I had to come to terms with the unpleasant word. The dictionary definition of 'delinquent' is 'failing in or neglectful of a duty.' I consider that the duty neglected or failed in is primarily that duty or objective of self-development without self-damage. One such failure does not mean a continuing failure.

"Some of the literature suggests, as does our experience," Mrs. Astley continued, "that a wide range of genetic-dynamic factors were operative in different degrees of economic importance at various times to produce the symptomatic behavior that served to satisfy a variety of concurrent emotional needs."

With some of the girls in the group "giving away the baby" was related to the mothers' feelings of having been rejected by their mothers and their determination to find good mothers for their babies. Sometimes experiences of separation from the mother at an early age, because of illness or some other unavoidable reason, result in a person's developing an uncompromising though unconscious demand to have complete possession of the love object. If the person cannot incorporate the love object completely, she will have nothing to do with it. "Our group has decided a hundred per cent for adoption."

Of the first twenty-six pregnant single women referred to the project, four were between the ages of fourteen and sixteen; six were between seventeen and eighteen; thirteen were between nineteen and twenty-one; and one was twenty-one.

With the large plurality of thirteen out of twenty-six clients aged nineteen to twenty-one, there is a great increase in confusion and in a tendency toward depression. Too old to return with any healthy relief to parental shelter and too young and unskilled and with ego definition diffused by a failure at a love relationship and being forced toward difficult decisions with lasting effects, this group does indeed need counseling.

The sessions have led the staff to a steadily increasing respect for and appreciation of the positive influential factor of the group members' contributions to each other in the examination of reality that helped them in the process toward consideration of honest, realistic evaluation. One girl's exclamation, "But no one who was really secure would be in such a home," was more effective in raising the question than many gentle inquiries of staff leaders about possible pre-existing insecurity or other problems antedating the pregnancy. Such questions had been politely turned aside with the defensive answer that only love had led to the pregnancy. One can sometimes observe the shy, withdrawn girl drawn out by a new friend, or an over-talkative, dramatizing girl may be quieted to reflection by group opinion. Questions asked by one young woman will stimulate further questions, and partial answers will be picked up and amplified. Younger and more confused girls may be seen observing the more mature girls as they indicate introspection, evaluation, and hard thinking.

Of the twenty-seven young women who first gave information concerning their religious affiliation, only one said, "I am not religious. My parents are Methodists." One said "none" with no further information. Eight are members of a Roman Catholic church, six of a Presbyterian church; three are Methodists, two are Lutherans, one a Baptist, and one a member of the United Church of Christ. One said she was a Conservative Jew.

There are usually supportive adjuncts available to a young family member who goes away to school or to work: the feeling of achievement at school, acceptance or the securing of a job, the words of love, trust, continued parental availability, the hope of future achievement and recognition, the packages of favorite foods and possessions that will be sent. The persons in this study group instead face major deprivation in this respect. For many of them it is their first separation from home. Love and trust relationships with parental figures and peers have been disrupted. Only meager personal recognition could be hoped for in the coming months. Social exploration and group activities that are basic in school or college life are attenuated, ephemeral, or only imitative in the home's forced and constantly changing groups.

In spite of these factors, one group member exclaimed, "How could anyone stand this experience without the other girls?" The group spent some time trying to picture the increased difficulty of enduring it without the companionship of "others in the same boat." One girl heard herself laughing aloud and said, "How can we laugh in these circumstances?" Then she added, "I hadn't laughed in so long before I came to the home."

Further understanding of the young women's environmental difficulties is furnished by reference to their family situations. Eleven of the first twenty-seven girls are from broken homes. This includes homes broken by divorce, separation, or death. There is only one stepmother in these broken homes; ten of the girls have stepfathers. As custody in our society is usually given to the mother, this is not surprising.

"Although our observations of pregnant single women are based on extended clinical experience as well as on counseling a weekly group for more than the past year, it is from the latter group that several more clearly defined themes emerged," said Dr. Gross. "After the initial six months of the group sessions, certain themes persisted as permanent features.

"One of them was puzzlement over why they got pregnant. They rarely had thought of the possibility that they might get pregnant, and they had only reluctantly accepted the fact of their pregnancy when they could no longer avoid it.

"Another frequent theme was one of disappointment with the boy involved. There was a tendency to over-rate his ability to be responsible; some girls were bitterly disillusioned in their expectations of the father of their baby. In fact, there was a wide range of feeling about the fathers. They were presented as nameless and faceless figures who might be the recipient of either love or hate, or of ambivalent combinations of love and hate, or even of indifference. Some of the fathers were notably irresponsible and could have been chosen only by girls with a very poor self-image. Others who wished to be responsible were unable to be so because they were too young or because the girls' families would not permit them to do so. Occasionally the boy's family stood in the way, feeling that he had a prior responsibility to them. Some fathers actually took a real degree of responsibility, either to the extent of paying for the expenses of the pregnancy or, in a few cases, being willing to marry the girl if and when circumstances would permit. Obviously, couples who intended immediate marriage because of the pregnancy were excluded by our definition."

As time passed, there was fluctuation in the group's character, which depended upon the girls composing it at any given moment and especially upon the girls who showed qualities of leadership. If the leaders were perceived as representing the "good" or "in" subgroup among them, the counselors tended to be more co-operative and helpful; if the leaders were hostile, disruptive, or representative of those who were "out," there might be more clashing and hostility, along with a tendency for the girls who considered themselves "good" to be less active participants.

The girls showed a wide variety in gaining insights into the deeper unconscious motivation of their behavior. A small minority actively sought such insights, while many showed considerable resistance. As the professional leaders gained skill in dealing with the main motivational issues, the anxiety level among the group members increased. Members showed their resistance by staying away from sessions. When the counselors reflected among themselves on what had happened, they relaxed their direct attack on anxiety-provoking issues and were able more fully to realize the limitation of the group in regard to acquiring insight into unconscious motivation.

A general public attitude toward pregnancy out of marriage appears to be that both the parents involved are immoral and should be the object of at least some degree of ostracism or punishment. A frequent comment from the residents at the home is one of pleased surprise that they find themselves in a group of "good girls" whose moral values are generally typical of the middle class to which most of them belong. In general, the members of this group do not show defects of conscience or of character. The effect of changing sexual morality is notable primarily for its minimal impact on this group. Fewer than five per cent showed any discernible reaction to innovations in moral values. The girls show a strong sense of shame and go to great lengths to keep their pregnancy a secret from the community from which they come. They have refused to take an easy way out through abortion, and feel that their suffering in their pregnancy is a way of making moral restitution. Their typical reaction to the question of why they did not use contraceptives is that it would have been immoral in the sense that it would have implied a premeditated plan to have intercourse out of marriage. The only conclusion that could be drawn from this group is that there has been no noticeable breakdown of moral values among these girls and that the difficulty in which they find themselves is to be understood in terms of the acting out of unconscious motivations that they have little chance of understanding and that go back to disturbed relationships early in their lives, especially in the area of inadequate mothering. "We wish that our group counseling might at least open a crack in the door for some of them to explore further the real causes that led to their pregnancy, but we suspect that the major benefits will actually be more of a supportive or sustaining nature, involving an open and accepting relationship with the adult counselors."

C. Glenn Cambor, M.D., said that in a 1965 paper in which he presented his observations on unmarried motherhood derived from a single psychoanalytic study of a woman who had borne two illegitimate children and placed them for adoption, John Gedo made a thorough review of the literature on the subject, in which he discovered only one reference to a case involving the analysis of a mother of an illegitimate child.[1] But this 1949 report by Reider[2] focused on the metapsychology of shame and "did not discuss the roots of the illegitimate pregnancy itself."

Gedo noted that "published reports on the subject of unmarried mothers have invariably been based on a sample of patients studied in diagnostic interviews," and that "various authors have reached differing . . . conclusions about the syndrome."

In her 1954 book, Out of Wedlock,[3] written primarily for social workers, Young presents observations derived from her own experience in working with approximately 350 unmarried mothers and upon approximately 1,000 cases seen by others. In a psychoanalytic postscript to this book, Robert Fliess writes: "As for the future, I need not mention the promise held by a thorough analysis of even a single unmarried mother. . . . The analyst might eventually obtain a clue as to why [these women] are compelled to choose among all the possible elaborations upon a fantasy [that of] 'acting out.'" Gedo notes that the information from the analysis of his patient can do no more than to "offer the 'clues'" expected by Fliess, "since the analytic material could contain no direct information about the pregnancies which had occurred before the patient had sought help." He suggests, however, that the retrospective reconstructions he and his patient were able to make during the analysis may have some validity in explaining her need to produce and give away two babies, and that the understanding of her personality structure can illuminate some of the problems raised by previous research on unmarried mothers.

Gedo points out that the literature on the subject is divided between two antithetical points of view. One stresses the theme that the variety of possible dynamic etiological factors is infinite. For example, Benedek writes: "The term 'unmarried mother' refers to a social status and not to a psychiatric diagnosis. . . . [It is the] problem of the strength of [any woman's] personality whether [she] will be able to integrate all gratifications of pregnancy into mature motherliness or whether she may be seduced [by them] into a psychosexual behavior which in our culture must be considered immature, harmful, and even dangerous."[4]

"The opposite viewpoint," says Gedo, "is represented by those authors who offer one general psychological explanation of unmarried motherhood, sometimes divided into a number of alternative variations. Prior to 1954, these hypotheses stressed the oedipal or preoedipal libidinal and aggressive wishes unconsciously gratified by this behavior. More recently, explanatory attempts have concentrated on the unmarried mother's object relations and the adaptive functions of her behavior." It must be emphasized, Dr. Cambor noted, that all these studies refer to patients who do not belong to a sub-culture that tolerates illegitimacy and are neither mentally defective nor clinically psychotic.

Gedo's observations were based on the material derived from a case brought to a successful analytic termination in three and a half years, which suggested that "a wide range of genetic-dynamic factors, many previously reported in the literature, some hitherto unreported, were operative in different degrees of economic importance at various times to produce the symptomatic behavior." Gedo observed that his patient's behavior served to satisfy multiple emotional needs.

Gedo subdivided the complex behavior pattern constituting his patient's unmarried motherhood into three major components: 1) the need for pregnancy without regard for consequences; 2) the inability to get married; 3) the need to give the child up to be adopted. Her need for pregnancy had two dynamic roots: 1) "reaction to the loss of an external object by the fantasied establishment of secure control over its incorporated substitute"; 2) the biologically determined reproductive drive. In this case the pregnancy wishes were at their peak during the ovulatory phase of the menstrual cycle, which was in agreement with Benedek's extensive investigations.

Writing of separation experiences and the resultant depressive reactions as precipitating such pregnancies, Heiman and Leavitt[5] reported that the focal point of their observations was the experience of the loss of a love object in the external world, plus the inner experience of depression. They also felt that an understanding of the early mother-child relationship was necessary to make the separation-depression hypothesis valid dynamically. They observed that the mother-daughter relationship between the unmarried mother and her own mother was severely disturbed, that in actuality "the unmarried mother has experienced the loss of her mother, either physically or emotionally" and through her illegitimate pregnancy is seeking for her mother who, she feels, deserted her at birth or in early infancy. . . . Since her baby fundamentally is a substitute for her own mother, and since the woman has undergone a regression in order to create this object, i.e., the baby, the mother is not a mother and the baby is not a baby. Their roles are reversed.

Although there is typically a lack of conscious intention to bear an out-of-wedlock child, Dr. Cambor continued, the behavior of these young women is such that this is almost inevitable. Fliess's description (op. cit.) seems to be particularly accurate: "They conceive without knowing it, and as it were from no one; they bear and deliver as easily as the most fortunate of their married sisters, but they relinquish the newborn child to their mothers" as a gift they hope will be accepted. The longing for a baby is a dominant unconscious fantasy in the sexual acting out, and is essentially an undoing of a disappointment in the mother through an attempted re-establishment of the mother-child unit by proxy.

Greenberg, Loesch, and Lakin[6] found that pregnancies frequently occur after the loss of an important love object by the girl, such as the death of a parent or separation from a boy friend, a significant relative or other adult, loss of a valued job, and so on. These losses activate the regressive wish for the preoedipal mother, which then may be acted out through becoming pregnant.

Elsewhere in the literature Gedo saw illegitimate pregnancy as serving other purposes, such as self-punishment and a spiteful attack on the frustrating parent by self-destructive behavior and identification with the aggressor. This is often observed in girls who describe their father as dominating, rejecting, and tyrannical. In these cases the mother is described as a sister and equally a victim of the father's tyranny. Another frequent factor mentioned was the identification in unmarried mothers with love objects who themselves had been illegitimately pregnant.

From the genetic point of view, the pregnancies in Gedo's patient proved to be reactions to the anniversary of her father's death. However, the oedipal relationship to her father had a symbiotic quality determined by the earlier trauma of a disruption in the relationship with her mother during the second year of life. Gedo points out that in the literature the wish to restore the symbiotic tie to a mother by having a baby has been heavily stressed as a result of early oral deprivations.

In a recently published book, Family Dynamics and Female Sexual Delinquency, Peter Blos presents some pertinent observations in his chapter on "Three Typical Constellations in Female Delinquency."[7] He notes that delinquency is a sociolegal term with ill-defined behavioral and psychological references; he compares it to the state of fever in the medical field in that "all that we can conclude from delinquency is that the individual and his environment are in a state of disharmony." Blos sees in delinquent behavior one or several of the following predicaments: "a) a losing battle to overcome a maturational arrest; b) an unsuccessful effort to resolve a conflict; or c) an abortive effort to master a trauma through acting out: in short, a struggle against total regression." He writes that "in delinquency an inner conflict is avoided by experiencing it as a conflict between the self and the outer world."

Blos emphasizes the importance of understanding the nature of the developmental stage of preadolescence in the female. From the age of about ten to twelve and a half, there is a quantitative increase in drive energy that is initially responded to by a "regressive movement toward all those libidinal and aggressive modes of gratification that have served the child well during the early years of her life." Although for the boy this regression remains consistent with sex-appropriate development, for the girl the regression to the early preoedipal mother is in opposition to the girl's normal progress toward femininity. At this point there is the danger of a surrender to infantile passivity and dependency with a subsequent interference in her progressive emotional development. The girl's defense against this regression and interference is evident in her resolute turn to the opposite sex and in a change in her behavioral pattern so as to become stubborn and resistant to any situation that suggests submissiveness or dependency. . . . "The central emotional task of the preadolescent girl," writes Blos, "is successful resistance against the regressive pull to the preoedipal mother. The stronger the regressive pull the more intensively and compulsively she will resort to heterosexual acting-out."

In view of the lack of fulfillment in the relationship with the mother there is an underlying theme of anger and hostility that is handled in a sadomasochistic way with self-defeating behavior that is also designed to hurt the mother.

"It is not surprising," says Blos, "to find within this emotional constellation the wish for a baby . . . as an ever-present theme. The longing for a baby, often a dominant fantasy in running away or in sexual acting-out, is essentially an undoing of a disappointment in the mother or mother substitute, such as a teacher or therapist. By the pregnancy, the mother-child unit becomes re-established by proxy." If such mothers keep their babies, they can find satisfaction in motherhood only as long as the infant is totally dependent; they turn against the child as soon as independent strivings assert themselves.

Friedman, in his chapter on "The Family and the Female Delinquent" in Family Dynamics and Female Sexual Delinquency (op. cit.), refers to a study by Vincent in which the only major difference he found between a group of pregnant girls and a similar control group of nonpregnant girls who had evidence of major conflicts with their parents was that the girls who had not become pregnant were able to identify with a teacher or another adult in the community from whom they learned and internalized traditional middle-class sex mores. The pregnant unmarried girls were guided almost exclusively by a small peer group, upon whose acceptance they were dependent in the absence of positive meaningful relationships with a parent, a teacher, a minister, or another adult friend.

Friedman also observes that the girl brought up in a strict middle-class home who becomes an unmarried mother may tend to be, on the average, emotionally sicker than a girl of the same situation who comes from a more permissive lower-class home. The circumstances of illegitimate pregnancy in middle-class white families typically bring additional stress to already highly conflictual family relationships. There is often further withdrawal from the family and other relationships, a tendency to hide the pregnancy from one or both parents, and the family's feeling that the girl should "hide" from the community until the pregnancy is terminated. The home is experienced as a place of exile and the unmarried daughter is expected to exist in oblivion.

References

1. Gedo, J., "Unmarried Motherhood: a Paradigmatic Single Case Study," Internat. J. of Psycho-Analysis, 1965, 46, 352-357.

2. Reider, N., "The Sense of Shame," Samiksa, 1949, 3.

3. Young, L., Out of Wedlock. New York, McGraw-Hill, 1954.

4. Benedek, T., "The Physiological and Psychological Aspects of Normal Pregnancy and Childbirth: Their Significance in Illegitimate Pregnancy." Proc. 11th Inst. of the Com. for the Study of Unmarried Parenthood of Welfare Council of Metropolitan Chicago, 1951.

5. Heiman, M., and Levitt, E., "The Role of Separation and Depression in Out-of-Wedlock Pregnancy," Amer. J. Orthopsychiat., 1960, 30, 166-174.

6. Greenberg, N., Loesch, J., and Lakin, M., "Life Situations Associated with the Onset of Pregnancy: the Role of Separation in a Group of Unmarried Women," Psychosom. Med., 1959, 21, 296-310.

7. Blos, P., "Three Typical Constellations in Female Delinquency." In Pollack, O., and Friedman, A., eds., Family Dynamics and Female Sexual Delinquency. Palo Alto, Science and Behavior Books, Inc., 1969.

SEX EDUCATION OF CHILDREN AND ADOLESCENTS

"Sex education does not make children healthy or sick," observed Donald R. Young, Ed.D. "It does not promote or retard learning. It does not move young people toward action or toward inhibition of action. Because of the rising tide of opposition to it in the schools and churches and because of the sometimes confused expectations of sex education programs, we need to look at the whole issue and clarify some of our thinking about it.

"All children and adolescents have a right to family-life and sex education. Children should have age-appropriate information about sex and sexuality as they should have about nutrition, about general physiology and intellectual development. Failure to provide appropriate information at any level of development leaves a vacant place in the educational process. Lack of information is fertile soil for distortion of attitudes and often for an increase in anxiety in this very sensitive area. Conversely, accurate information provides the opportunity for children to become more aware of themselves and to acquire better understanding of their physical development, which contributes to their comfort about themselves and others. Better interpersonal relations come about when boys and girls learn to understand and respect one another. They can be less fearful of the emotional and psychological differences between them. They find greater freedom to move toward establishing themselves in the community.

"Much of the discussion we hear about which social institution should be primarily responsible for sex education seems to be fruitless. It is clear that the home has major responsibility for this part of the child's education because of the intimate association of the parents with the child throughout the developmental process. In the home the child learns who he is, what are his responsibilities to himself, his family, church, and community. A child's understanding of himself in a total sense affects his view of himself as a sexual person and the way he uses himself sexually. Unquestionably the comfort of parents in discussing sexual matters with their children is important in the development of attitudes about themselves and about sexual processes."

The responsibility of the home, Dr. Young continued, does not absolve the church from its responsibility to communicate clearly and directly information and attitudes about sex and sexuality to children, adolescents, and adults. Clergymen are remiss in their tendency to avoid this important area of family life. Of course, there are manuals for use in conducting programs providing young people opportunities to discuss among themselves what they consider appropriate sexual behavior to be. Doctors and other experts are sometimes brought into the church to talk about sex, and clergymen talk about religion. But these are narrow and rigid forms of communication in this area. It would be interesting for someone in a congregation to keep track of the clergyman's sermons and at the end of the year to give him a count of the number of times he had dealt

122

meaningfully with the sexual contact between men and women or with family life. It is important for physicians to come into the church program, but to avoid promoting a dualism between body and spirit, in addition to giving technical information the doctor should talk about religious values and the clergyman should deal with sexual values.

The roles of home and church should not absolve the school from its responsibility for sensibly handling sex education. This does not relate solely to the communication of factual information about sex. Teachers and administrators need to be prepared to deal intelligently and sensitively with matters that have sexual overtone. The variety of attitudes that will be communicated from different points of view are important to the development of the identity of the young person. With different attitudes and contributory information brought to his education, the youngster acquires a sense of responsibility for evaluating different concerns, values, information seen from various points of view so that he can make informed decisions. It would be tragic if the home, the church, and the school agreed explicitly and implicitly on all attitudes and information about sexuality. We need not be concerned about different information, attitudes, and values being talked about in these three institutions. They all serve their purpose. The multiple process will contribute to the development of the individual's personal identity and help him to integrate his sexuality into his total human relations.

The Rev. George Hagmaier, C.S.P., reinforced Dr. Young's emphasis on the attitude of the sex educator, by whom he meant any human being who comes into contact with the child. We all communicate something about ourselves and our attitudes toward sex in various nonverbal ways. The projection of one's sexuality to others, especially the young, has some significance.

After about five years of quiet progress, Father Hagmaier noted, sex education programs in both secular and religious schools across the nation have suddenly come under severe attack. In most instances the well-financed opposition has been spear-headed by radical right groups who sympathize with the United Christian Crusade led by the Rev. Billy Hargis and the John Birch Society, which has declared sex education to be its Number 1 target for this year.

"Many parents personally uninvolved with far-right causes have been alarmed by what they are reading and hearing today. This growing and militant opposition has forced a number of school districts in the country to cancel or seriously curtail excellent courses in family-life and sex education. At last count such attacks are under way in twenty-three states. For the most part, these protesters can be considered religious or church-affiliated parents whose immediate response to anything about sex is suspicion, fear, or shame. They object to the discussion of sex in mixed groups because 'it breaks down modesty between boys and girls and leads to promiscuity.' 'We must rid society of all this filth.' 'Sex education is part of a Communist plot to destroy the morals of youth and keep them obsessed with sex.' They accuse leaders of the sex-education movement of being Communists, un-American, and anti-God. A prominent Catholic layman has said that sex-education programs would disrupt the orderly inculcation of the virtue of chastity, 'which is the primary purpose of the parochial schools.' They would, he says, outrageously violate the rights of parents, 'who are finally responsible before God for the training of their children in the virtue of purity.'

"These utterances are similar to the propaganda of the radical right groups, which in many instances can be described as malicious and hysterical. They are a dramatic reminder that the supposedly liberated climate of our American culture is still far from spontaneous and free. Historically there is within our society a vein of hard-core puritanism. When we examine the emotions and attitudes of those who teach our children we must remember that a great many Americans today are still not very comfortable with sex. It shows in the tongue-tied attempts of parents to speak of sex with their children. It shows in the hang-ups about frigidity and impotence both in and out of marriage. It shows in the quality of sex reflected on the nation's TV and movie screens. How many films really celebrate the joyful side of sex? How rare are pictures like 'Smiles of a Summer Night,' 'Dear John,' and 'Tom Jones'!

"Relaxed censorship of the so-called 'new morality' continues to exist side by side with older taboos and distortions whose roots are so often found in certain classic religious traditions. The remnants of powerful religious repressions are still with us.

"Chief among the distorted notions that continue to sabotage the development of healthy sex education among us is the conviction that whatever children come to know about sex will hurt them. Ignorance and innocence are confused. All sexual thoughts are labelled impure. The church has so often been identified with those groups most violently opposed to the Freudian theory that fixes the beginning of sexual development in the very early years of childhood. Ironically, opponents of sex education in our schools have made a monstrous distortion of Freud's concept of the latency period. Enlightening the elementary school child about the basic physiology of the reproductive process is said to violate the supposedly complete and natural disinterest of the child in sexual matters at this age.

"Central to what we are calling the hard-core puritan ethics is the ancient one-dimensional view of human sexuality as essentially a physiological relationship that must be controlled by rigid rules imposed from without. The authoritarian personality has always sought to malign sexual meaning and experience in this fashion. The richness and variety of a truly personal sexual interchange between a man and woman that involves more than a simple genital reflex make people opposed to this sort of thing uncomfortable.

"The critics of the recent papal encyclicals on birth control and priestly celibacy point out that, despite some eloquent insight into the personal aspects of Christian marriage and sexuality, the pastoral conclusions of these documents perpetuate the traditional physiological and mechanistic views of sexuality. The sexual repression demanded by both encyclicals seemed designed to keep certain groups within the church in a traditionally subservient position. The encyclical condemning contraception leaves the Catholic woman vulnerable to unwanted pregnancy and exploitation by the male. The denial of marriage to the Catholic clergyman deprives him of one of his most basic human freedoms. I believe that any Catholic layman or priest who agrees unequivocally with the two encyclicals will have a difficult time teaching adequately and honestly in the areas of sexuality and family life. I am certain that our young people are rejecting this anti-personalist and anti-sexual view of man.

"Those of us who believe that religion should have something worth saying about the nature of human sexuality have a lot of work to do. Most of us religious professionals have been so busy refuting the negative and damaging aspects of our past sexual teaching that we have not had time to take a new look at the Scriptures and to mine the riches in our theological heritage. Time is running out. We had better soon come up with more and better answers about what is particularly Catholic or Protestant or Jewish about our views of sex."

Aaron N. Finegold, M.D., who as parent and physician had initiated and conducted a course in sex and reproduction at the school attended by his own children, spoke of his experience in working out the teaching program. When the course was undertaken, upon a request from members of the outgoing senior class some five years ago, SIECUS had been established but had not yet provided much educational material for schools. There was little guidance as to form and content.

The school's decision was to start with the senior high school and try to work down so that eventually there would be instruction at all levels.

Dr. Finegold started by presenting basic facts of anatomy, physiology, personal and sexual interrelationships, various sex perversions, dating, reproduction, and marriage. There were several sessions on venereal disease, in which Dr. Finegold not only instructed the students in preventive measures and medical treatment, but pointed out both temporary and permanent effects of the diseases.

The course quickly became popular. The lower classes in the school asked for similar instruction. Interest in the project spread within the community.

Dr. Finegold found that he had better teaching experience with the girls than with the boys. The boys are not able to express themselves well in groups. They are slow to ask questions, fearing to display ignorance about matters that other boys in the group may be well informed about.

In much of the writing and teaching about sex today sex is often described as just another physical experience. Some teachers imply that a person who has not had sexual experience is missing something. Dr. Finegold found that when he spoke of sex as the true expression of love and marital life the students regarded him as a relic of the Stone Age.

Early in his teaching venture Dr. Finegold realized that he could not moralize; he could not tell the girls and boys what to do and what not to do. He tried instead to teach them to think as individuals and adults. He tried to explain the expectations of our homes, churches, and communities, and the basis of our laws. He pointed out that our morals and customs are part of our past and present society. He stressed the importance of learning to live in our society. If people break any of the laws by which our communities live they must be prepared to pay the penalties imposed for such offenses. The most important point to impress upon the youth is that they must be their own masters and judges.

YOUTH AND THE USE OF DRUGS

"Drug addiction," said Harold T. Conrad, M.D., "is a condition characterized by periodic or chronic intoxication due to the repeated ingestion of a natural or synthetic drug. It is characterized by a compulsion to continue taking the drug and to obtain it by any means, a tendency to increase the dose (tolerance), a psychological and generally a physical dependence, and detrimental effects on the individual or society.

"Drug habituation, resulting from the repeated consumption of a drug, has three general characteristics: a desire, but not a compulsion, to continue taking the drug for the sense of improved well-being it causes; some degree of psychological dependence on the effect of the drug, but not a physical dependence (and therefore absence of an abstinence syndrome); detrimental effects - if any - on the individual."

Dr. Conrad listed the four major classes of drugs currently abused: the opiates, natural and synthetic, including morphine, paregoric (camphorated tincture of opium), heroin, and codeine; depressants, including the barbiturates and some tranquilizers, such as Seconal, Nembutal, Tuinal, Miltown, Librium, Doriden, and others; stimulants, including the amphetamines and such commonly used drugs as Dexedrine, Benzedrine, Ritalin, and Preludin; hallucinogens, such as LSD, peyote, mescaline, psilocybin, STP, DMT, and including marijuana. There are also a number of synthetic narcotic drugs such as Demerol and Methadone.

The most frequently abused drug is heroin, to which the average street addict becomes enslaved, although what he gets from his pusher has usually been cut and adulterated with other chemicals, such as quinine. The average street bag of heroin is usually only two to five per cent heroin. The latter is considered "good stuff." Heroin is physically addictive; deprivation of supply leads the addict to the withdrawal syndrome, marked by yawning, running of the eyes and nose, dilation of the pupils, goose flesh (whence the phrase "cold turkey"), twitching and trembling of the muscles, especially in the legs (whence "kicking the habit"), loss of appetite, jitteriness, hot and cold flashes, vomiting, diarrhea, fever, accelerated pulse, heightened blood pressure, ejaculations, and an intense craving for and demanding of more opiate drugs. The patients often lie curled up on the floor, blankets or sheets drawn up over their heads. Most street addicts today have relatively mild withdrawal symptoms because they are taking such low doses of heroin; the withdrawal syndrome is usually over its intense phase within three or four days. But research has shown that the body does not return completely to its normal physiological state for as long as six months following withdrawal. It is estimated today that there are more than 100,000 heroin addicts in the United States; the true figure may be two or three times that high. Newspaper stories and reports from law enforcement officers now suggest that the use of heroin is spreading to middle-class, suburban youngsters, often of high school age.

The dangers of heroin addiction are many. Although most of the addicts seen at the NIMH Clinical Research Center at Lexington, Kentucky, are not grossly physically debilitated, many addicts are malnourished because the drug reduces the appetite. Serious infections, including bacterial endocarditis and hepatitis, frequently occur because of the use of unsterilized equipment. Since the addict never knows the exact quantity of the pure heroin in the mixture he is shooting, death from overdose is a not infrequent occurrence. The expense of maintaining the habit (commonly $50 to $100 a day) forces many addicts to turn to criminal activities.

If large enough quantities of the depressants are taken over a long enough period (for example 8 typical sleeping tablets taken daily for 30 days), these drugs are not only psychologically habit-forming, but physically addictive. Tolerance develops, and abrupt withdrawal of the drug will produce a serious abstinence syndrome - a syndrome that is much more serious than that of withdrawal from opiates. During the first day, the patient feels very jittery and frightened, his hands tremble, and he feels dizzy. If he stands up quickly he may faint. The second or third day he may have grand mal fits, which may follow each other so rapidly that the patient dies in status epilepticus. On the fourth or fifth day of barbiturate withdrawal, psychotic symptoms like those seen in delirium tremens in alcoholics may appear. Treatment ordinarily is incapable of arresting this psychosis until it has run its normal course of several weeks. These psychotic states may be quite dangerous, with the possibility of suicidal or homicidal behavior. When opiate addicts are unable to get their usual supply, they at times seek barbiturates in an attempt to control their abstinence symptoms. But the barbiturates really cannot be used to treat the opiate withdrawal syndrome, and opiates cannot be used as treatment for the barbiturate withdrawal syndrome.

The dangers of barbiturate use are many, including death from accidental overdose, falls or automobile accidents, and the dangers of the abstinence syndrome. Barbiturates are one of the leading causes of both accidental and deliberate death in the United States.

Of the stimulants, methamphetamine, commonly called "speed," is the most abused by young people today. These drugs are either taken by mouth or, among the "speed freaks," injected intravenously. They produce a sense of being wide awake, happy, and full of energy. Students sometimes take them while cramming for examinations; truck drivers use them while trying to go without sleep; and at times athletes trying to perform feats of speed or endurance take them. One of their side effects is a stifling of the sense of hunger, which leads to their use as aids in weight reduction. They also cause insomnia, rapid pulse, increased blood pressure, dilated pupils, a dry mouth, sweating, and at times diarrhea.

The stimulants have not usually been regarded as physically addictive, because cessation of their use does not ordinarily produce a clearly defined withdrawal syndrome; but abrupt interruption of a "high-dose" habit may lead to an abstinence syndrome. Amphetamines may, however, be psychologically habit-forming, and tolerance to their use does develop. At times an abuser of the drugs may react very aggressively to ordinary stimuli. Extremely heavy doses can produce a toxic psychotic reaction characterized by feelings of being persecuted and plotted against, auditory and visual hallucinations, and irrational behavior.

When these drugs are taken intravenously with unsterile equipment, abscesses, infections, and hepatitis may occur. Death from overdose can happen, and some clinicians believe that prolonged abuse in large doses produces actual physical damage to the brain.

Of the hallucinogens, marijuana is probably the most widely used today. It is produced from the flowering tops and leaves of the female Indian hemp plant, which grows wild throughout the United States. Plants with stronger hallucinogenic properties grow in warmer, more humid, areas. Hash, or hashish, the resin from the underside of the leaves of the plant, is stronger than marijuana. The approved method of smoking marijuana is to suck the smoke deep into the lungs and hold it there. The odor of the smoke has been likened to that of burning alfalfa; it is described as acrid and aromatic. In addition to being smoked, marijuana and hashish can also be eaten. In Europe, hashish is often taken inside chocolate bon bons. Marijuana also produces a desire for sweets.

The use of marijuana, originally confined to lower socioeconomic classes, within the past ten years has spread among college and high school students - recently even to grade-school levels. Estimates indicate that as many as five million Americans may have used it at one time or another. Officials at the NIMH have estimated that 65 per cent of the people who use it do so only once or twice, then stop. Another 25 per cent become social users; probably fewer than the remaining 10 per cent go on to use the drug regularly and become "pot heads."

Many people experience no effects when they first smoke marijuana. Factors affecting the results of its use include the amount and strength of the drug, the social setting, and the expectation and skill of the user. Effects can appear after one or two puffs and last up to four hours. Some of the various sensations are those of euphoria and silliness, along with distortions of the perception of time and distance.

The drug is not known to be physically addictive, and withdrawal symptoms do not follow discontinuance of its use. Tolerance to its effects ordinarily does not develop. It can, however, become habit-forming from a psychological point of view. Chronic use may produce a bronchitis due to the method of inhaling and retaining the smoke. Some studies have shown that this may be related to direct impairment of the corneal reflex by the action of the drug.

Confirmed abusers of marijuana not uncommonly try other drugs in their search for newer and better "highs." Some also have an alarming tendency to drop out of active engagement with life and become apathetic, withdrawn, and emotionally cold. Whether this is the direct result of the chronic use of the drug itself or whether it is another manifestation of the personality difficulties that led to the use of the drug in the first place has not yet been demonstrated. All agree that more knowledge of the physical, personal, and social consequences of marijuana use is vitally needed, and a great deal of research is currently being conducted in this area.

One of the tragic things about the marijuana scene in the United States today is that in a youthful attempt to maintain status and peer-group relationships, many young people are exposing themselves to severe legal consequences. Under federal law, possession of marijuana is a felony punishable by from two to ten years imprisonment for the first offense; five to twenty years for the second, and ten to forty years for further offenses. Fines up to $20,000 may be imposed for violations of the marijuana laws. Conviction on a felony charge can have life-long effects on a young person's career.

LSD (lysergic acid diethylamide) is extremely powerful; one ounce of it is enough to provide more than 300,000 average doses. The "s" in the name comes from the German word for acid, *saure*.

An average LSD trip lasts from eight to ten hours. The pulse rate rises, the blood pressure goes up, the pupils dilate, the individual sweats and shivers, develops chills with goose bumps, breathes irregularly, and occasionally experiences nausea.

The drug is not addictive in the sense that it does not produce an abstinence syndrome when it is stopped. But daily use will rapidly result in tolerance, with markedly decreasing effects obtained from the same dose. Most users do not take it regularly, possibly because of this rapid build-up of tolerance to its effects.

An LSD experience markedly changes one's physical perception of the world. All sensory modalities seem enhanced and vivid; changing visual impressions may occur. One kind of sensory experience almost pathognomonic of a trip is the synesthesia: stimulation of one sensory modality is perceived in another. For example, a person may see music; different notes of the scale will be perceived as flashes of different colors; chords may be seen as complex undulating designs.

The dangers of an adverse LSD trip have been well documented in the scientific literature and in the popular press. There has been some conflicting research results in regard to possible chromosomal or genetic damage from the use of the drug, an issue that has not yet been resolved. Until further research does prove or disprove the point, the drug should certainly not be used by any woman in the child-bearing age.

Many persons have claimed profound religious or mystical insight from the use of the hallucinogenic drugs. These insights ordinarily have not led to any profound change in behavior indicative of a valid religious experience.

The current period is not the first one in which people have experimented with chemicals in order to change their perception of the world; it is not the first time when young people have taken chances, tried new things, sought universal truths,

137

or jumped on the bandwagon of peer-group activities. But when these activities involve the use of powerful and illegal chemicals, the physical and social harm that young people may unwittingly get themselves into can be incalculable. In the long run, perhaps the best solution to our current problems with the abuse of drugs will be the preventive approach through education. Today's young people, in addition to being sensitive to the world about them, are also intelligent. Once adequate research has established the truth about abuse of various drugs, and once the truth has been adequately and clearly communicated to the young people, they will be capable of making an informed choice.

Walter N. Pahnke, M.D., suggested five possible factors in the motivation that leads young people to break the laws against possession and abuse of dangerous drugs - laws that they know have been passed for their protection. The first is that this defiance of authority is done for "kicks," for thrills and pleasure. Secondly, the young are looking for adventure in a time when there are no geographical frontiers left. Another factor is curiosity. The information about drugs that is given them arouses their desire to find out for themselves what it is all about. A fourth factor is a serious search for self-understanding. Having heard that a drug like LSD has been used as an aid in psychotherapy, as a means of helping people understand themselves, they decide to experiment with it. The fifth factor is a genuine interest in having a religious or mystical experience.

138

Another matter that, Dr. Pahnke suggested, has intensified the problem is the fact that much of the information - or misinformation - given the young people has been handled so as to lead to mistrust. There has been too much crying "wolf." Two examples are the warnings of the dire effects of the use of marijuana and the extraordinary warnings about the genetic damage caused by use of LSD.

On the basis of actual scientific evidence, it would be hard to make a strong case for harmful physical and psychological effects of marijuana. It is less harmful than the barbiturates, which can cause seizures, addiction, and suicide, or than the amphetamines, which can cause extreme emotional exhaustion, depression, and even psychosis. These two kinds of drugs are widely used by adults. Further research may, of course, show that marijuana has its own dangers, but at present there is no evidence on which to base generalizations about serious dangers from its use. It is also inaccurate to say that using marijuana leads to criminal behavior. The fact that many youngsters are being arrested for possession of marijuana does not mean that it leads to criminal acts. Another fallacy is the statement that this drug is a cause of heroin addiction. It is true that many heroin addicts have at one time or another smoked marijuana; but they have also drunk alcohol and coffee, smoked cigarettes, etc. There is no scientifically based causal relationship.

As for the genetic damage said to be caused by the use of LSD, again the scientific evidence is lacking. Several good studies have been done showing that it is not true. People given pure LSD in a research setting were tested before and after receiving the drug and no evidence of damage was found. The premature conclusion about this danger was given mass sensational publicity all over the country to deter young people from taking the hallucinogenic drug. The result has been a possible increase in distrust - a real danger to better communication between the generations.

There is, in the scientific literature and in the results of clinical research, evidence that the psychedelic drugs can be helpful in psychotherapy. An interesting book on the subject, The Use of LSD in Psychotherapy and Alcoholism, edited by Harold A. Abramson (Indianapolis, Bobbs Merrill, 1967), gives a good deal of information on the subject.

As for the fifth factor - religious experience - Dr. Pahnke spoke of the scientific evidence from controlled experiments demonstrating that psychedelic drugs can be a facilitating agent for profound mystical experiences. These are not necessarily religious experiences, although many people so interpret them. By "mystical experience" Dr. Pahnke meant experiences of deep unity, with loss of ego and a transcendence of time and space; feelings of extreme positive mood, such as joyfulness, peace, and love; feelings of emotional insight; a sense of sacredness and of humility, reverence, wonder, and awe; and a sense of this experience as one beyond words.

Such experiences have been demonstrated in research in which Dr. Pahnke has participated. In a psychiatric research center he and his colleagues have, since 1963, observed more than 300 patients with whom LSD has been used as an aid in psychotherapy (and only as an aid - it is not an automatic cure). The patients have been people suffering from alcoholism, neurosis, narcotic addiction, and recently some with terminal cancer. The aim has been the production of a profound mystical experience as an aid in emotional re-education for people who can use the insights obtained to help them cope with a life situation. Because these things are possible, some young people may be misguided into thinking that if they take these drugs on their own, they will get all the wonderful benefits. They will not. The proper use of drugs like LSD requires special training in skillful handling to get the most out of their use. A CBS movie called "The Spring Grove Experiment," showing work going on at the Spring Grove State Hospital in Baltimore, is available from the McGraw-Hill Company for use in schools and churches.

A visitor from another planet might reasonably conclude that Americans really live in a drug culture. In adult society many drugs are used: caffeine in Coca Cola, tea, and coffee; nicotine in cigarettes, cigars, and pipe tobacco; tranquilizers, energizers, sleeping pills that are handed out in huge quantities to adults; and the most popular drug - alcohol - which, at least in Maryland, accounts for 50 per cent of admissions to mental hospitals. These facts are not lost on the young people. As a result, they distrust some of the warnings and laws promulgated by the older generation.

It is important also to keep in mind the distinction between classes of drugs. All too many lectures given to young people seem to imply that all drugs are as dangerous as heroin. Many young people, even some who are drug users, will say "speed kills," meaning that amphetamines are dangerous if one keeps taking them.

Taking up suggestions for constructively coping with the drug abuse problem, Dr. Pahnke noted that legislation, which has certainly been tried in this country, can lead to a worse problem. Laws to prevent young people from getting hold of marijuana and the psychedelic drugs do not affect their motivation and may lead to their taking even more destructive things. Such laws may be one factor in the increase of heroin addiction.

Another way is education, which Dr. Pahnke heartily endorsed. But a carefully balanced view must be presented. Just telling young people that all these drugs are bad will not have a salutary effect. Many of them have had their own experience with drugs; most of their friends have used marijuana with no bad effects. They wonder about the truth of all statements about drugs. What they do not see is what the psychiatrist sees in a mental hospital - the bad "trips" coming in. When a young person sees some of his friends who have had bad experiences with LSD, he is usually quite shaken.

Dr. Pahnke spoke of the research being conducted by a psychologist in Berkeley in co-operation with local schools. It is intensive group therapy so constructed as to give the participants what they seek in the drug experience, but by nondrug means: interpersonal relationships through group therapy. The project has been so successful that it now has a large supporting grant from the federal government.

An important means of coping with the problem is through increased research, for which greater funding is needed. Such research as is being done in the Drug Abuse Center in Washington should be initiated elsewhere and should proceed more rapidly. Young people are not going to wait for ten years to see the evidence. It need not take that long, if research is pushed. We are only at the beginning of understanding the more powerful drugs like LSD. Research into the possible benefits in use with patients such as those Dr. Pahnke had mentioned should be pursued quickly. Unfortunately, at present there are only six human clinical research projects in LSD that Dr. Pahnke knew of. Research of this kind has dwindled in the last four years.

There is a great tendency in this country, said Emil S. Trellis, M.D., to focus on the wrong issues, to neglect such issues as poverty, malnutrition, and the violent protests that followed the assassination of Martin Luther King and concentrate on the fact that our youth are using drugs.

As recently as 1964 or 1965, figures issued by the Federal Bureau on Narcotics showed that most of the users of heroin were blacks and Puerto Ricans, the largest number living in Spanish Harlem, and some Mexican-Americans also living in ghettos. In the 1950's we passed legislation attempting to deal with the increased use of heroin by fixing heavy penalties. Today we are concerned about the emotional and physical damage to the middle-class, suburban youngsters who are now using heroin and running the risk of picking up felony convictions. We have rushed into attacking the problem without giving it much thought. In many of our attempts, such as trying to educate parents, we are missing the point. We should think more about how much both parents and children not only know about drugs, but how much they can communicate about them. Communication, not drugs, is really the issue. Many of the newspaper articles and movies aimed at educating both parents and children are out of date and wrongly directed. They give erroneous information and often stimulate the youth's curiosity and desire to try some of the things he sees in the presumably warning pictures.

We must seek other answers. We must try to understand young people by looking back at our own adolescence and recalling some of the painfully awkward experiences we had. At the same time that young people are separating from their parents and becoming more independent, they also long for closeness to others. Probably many of them use drugs in an effort to bring about heterosexual closeness with their peers. As Dr. Pahnke said, in speaking of the kind of research being done in California, the search for emotional closeness and adventure can be carried on without the use of drugs. Just talking to young people about drugs, a matter that is tied up with the complexity of many emotions, is not getting at the issue. The whole phenomenon of acting out the age of adolescence must be taken into account: young people driving cars at ninety miles an hour, sexual promiscuity, the use of alcohol as well as other drugs.

We must approach the individual person as well as consider the kind of drug he takes. "I do not think all drug use is bad in a sense of a value judgment," Dr. Trellis said. "Whether drugs are good or bad, whether alcohol or premarital sex is bad, depends on how the experience is integrated into the life of each individual. We ought not to keep on considering all young people who use drugs as sick. When we do so we are further alienating the very youth whom we want to keep in touch with us. We must see the drug problem in relation to the wide range of our current problems."

Mitchell S. Rosenthal, M.D., spoke of his experience as Deputy Commissioner for Rehabilitation Programs for the Addiction Service Agency of New York City. "The average patient with whom we deal is twenty-six years old," he said. "The range in age is from fifteen to seventy-three. The average patient at Phoenix House has had a twelve-year history of heroin use. The pattern began in early adolescence. When first seen in one of our storefront induction centers, the addict usually has a negative, hostile, and suspicious attitude. A review of his personal history gives some explanation. One parent, usually the father, is absent. Family life has been violent, cold, barren. One or both parents may have been cool, physically combative, impulsive, openly seductive. Adultery, rape, incest, and even murder are frequently in the social background. These youngsters flee their homes early. Home conditions have led to outright rejection and withdrawal. Gangs within their peer groups become especially important.

"One of the adventurous routes to adulthood that a disadvantaged youth has before him is narcotics. The fact that the 'hook' is magical, primitive, dangerous leads into a sense of 'What difference does it make?' Eventually the gangs break up; loyalty cannot be sustained with the weight of internal and external pressure. Those who are hooked ultimately run out of social quest. Some of them make their way to Phoenix Houses. Of those who do, we are currently holding some 70 to 75 per cent. This dramatically points out that, after profound early disturbance, a long dispute, and a vicious assault on the social system, in small meaningful communities a person can become properly committed. These communities are not larger than 75 to 80 people. There is a tribal and family feeling. The director is frequently called 'the old man'; the residents of the house call one another 'brother' and 'sister.' The virtues of home, love, and care are nurtured. There is very little TV. Mistrust yields to trust; inferiority yields to industry; guilt yields to initiative; identity and integrity replace confusion and despair."

RELIGIOUS ATTITUDES OF YOUTH

The approach of young people to life is one of great hope filled with realism, said the Rt. Rev. Robert B. Appleyard, D.D., Bishop of the Episcopal Diocese of Pittsburgh. Besides hoping, the young are protesting against the monstrous way we live today with false values and the ridiculous mechanization of everything, including man himself.

Not only are they full of hope and prophetic in their protest; they are demanding a sensitive and responsible part to play in a new creation on earth. As one young person has said, they are asking their elders to open their eyes, ears, and minds to the communications constantly coming from youth. By being "open" they mean realizing that what another person, regardless of age, has to say is as important as what one says oneself; they mean realizing that age is the prerequisite for knowledge, but not necessarily for wisdom; they mean realizing that a young person might be right without injury to the pride of the older person. To be "open" is to love the differences in others as much as the similarities. To be "open" with young people is to be involved with them, not to guide them, but to give and gain strength from companionship with them.

Youth's response to the church today shows something of the same mixture of hope and protest. Bishop Appleyard quoted statements from three young people illustrating some of this. One college student who had learned in childhood in church and

147

at home to believe in God and to love Him found as he grew older no opportunity in the church to sit down and talk about what he believed. "So many times in adolescence I needed someone to talk to, to look at my mind in terms of somebody else's eyes and heart. I needed more than memorizing the Offices of the Book of Prayer or parts of the Bible. If I had not loved music and my part in the choir so much I would have despised most of what happened. I have no question about why the church has failed to reach me. It simply didn't serve my greatest need at the impressionable age of adolescence."

A woman college student spoke of two kinds of religion: one represented by people who have been taught by the church to believe in the same thing, the other composed of people who have begun to discover themselves, to discover that they have beliefs that are different as well as beliefs that are common to those of others. It is possible for people to love God in different ways. "The church seems to be too narrow when it tells me what to believe; otherwise I am not a real part of it. If I am blessed with children, I will definitely bring them up in the church, but when they reach the age when they develop their own beliefs, I will understand if they stop going to church. The church in its present state and the development of the self are not compatible."

A third young person said: "We ask for the right to be heard in the church. Young people have different experiences and different expectations from those of older people. Unless they have a recognized power base, the church will remain the church of the day before yesterday. Like Jesus, we are taken up to high places and shown the riches of the world and told that these are ours if we don't ask to be free, if we don't ask any basic questions. The Christian must act in concert with the disenfranchised, helping them to obtain power in the structure; if that is impossible, it is necessary to remake the structure. The church should encourage young people to face the moral questions of life; to talk of the validity of this or that and to suggest a lot of alternative answers is not enough."

"These thoughts and attitudes of youth give me great hope and confidence in the spirit of man that is abroad," said Bishop Appleyard. "The mystery and greatness of the human spirit coming afresh in young people is a miracle. My faith in God and what He is doing through them has been immeasurably enriched. But from what young people say it looks as though the church were in trouble in its relationship to society and to itself. I sense an increasing separation from society and an increasing division within the church.

"Perhaps the only way to heal these separations is through the total ministry of the church - its special and experimental ministries as well as its ordained ministry. There must be re-evaluation and new forms, including responsible and creative young people at every level."

The Rev. Arthur S. O'Brien, S.J., said that in his counseling of youth he had found that one way to understand them is to listen to what they are saying, to listen to their music, their discussions, to read the books they are reading. He believed that religion, in the sense of a religious value system oriented to self-integration and social involvement, is very important to many and perhaps most young people today.

Many forms of humanitarian service, such as the Peace Corps and Vista, are attracting the perceptive youth of today. Business and the legal profession are having trouble recruiting the best candidates from the graduate schools. People are more important to the young.

Various forms of humanitarianism are being re-evaluated today. The current popularity of the guru, the renovated Judaeo-Christian tradition, the search for religious experience through the use of drugs, and research into astrology are all indications of the search for faith. The young are reluctant to commit themselves until they have made a genuine search.

In the Christian religions experimental liturgies are increasingly of interest. It is not hard to get a group organized; the problem is to keep their activities within a limited amount of time. Important questions about religious worship come out in these group sessions. Most youth today see religion as some sort of ingredient in an integrated person on the social, moral, and physical levels. To many young people today the established religions in our culture - Judaism, Protestantism, Catholicism - seem formalistic, superficial, phony. They reject much that they read in statements from Vatican II, the Lambeth Conference, and Hebrew sources, finding in them stereotyped projects and excessive concern for respectability. Will Herberg, the Jewish sociologist, has pointed out that for many Americans church membership is strongly motivated by the wish for social acceptance. The staunchest members are the conforming business man and his suburban wife. A recent Gallup poll indicates that 96 per cent of the American population believe in God. Youth find this a problem because they see belief in God outside the church and a disbelief in God inside the church. They do not know which way to go. They often ask what people in the church are doing about the love and tolerance and concern for others that they talk about. They feel that established religion does not really esteem people - such people as Father James Groppi, Martin Luther King, Malcolm Boyd. They see the church as legalistic, restrictive, deriving its unity from uniformity and conformity.

"What, then, are the primary concerns of our youth in religion?" asked Father O'Brien. "They wonder whether God is dead, whether His churches are irrelevant. They also wonder about the horizontal relationship between themselves and the Supreme Being. They are concerned about their relationship with their fellow-men. They feel that the value of the individual - his freedom, equality, and authenticity - is the primary value. They see that the church esteems obedience to norms from some unexplained source, reverence, respect as primary values. They turn away, not from religion, but from the established organization. As Harvey Cox has said, 'Youth finds the Gospel credible, but the church incredible.'

"In the thought pattern that we are getting in college through philosophy, theology, and behavioral science existentialism takes hold. A great deal of existentialism teaches that man cannot do much to change anything. For youth, despair is a horrible alternative. They want the church to demonstrate vital adjustability and re-evaluation of present involvement. For many youth, the God of the Old Testament and Christ of the New Testament are very important. Love, social involvement, concern for one's neighbor are worth while, but ritualism and formalism constitute a curtain in the vertical relationship between the youth and God. That is where he is hung up."

What are the prospects for the future of youth and religion? asked Father O'Brien. Young people are idealistic and desperately want the vision and hope of the Judaeo-Christian tradition. They are searching hard. They want to be free to love, to live, to make their own decisions, and to take the consequences of their mistakes. They are searching for the meaning of things like suffering, poverty, and loneliness. There seems to be a tendency for many youth to postpone marriage. If asked about it, they say, "A third of all marriages end in divorce; another third end in armed neutrality." Many of them have never seen what they consider a happy marriage. They back off from the commitment and involvement that marriage means.

Youth abhor the dichotomy of religion and life that they see. They want the church to help individual members to combine commitment with openness to criticism and adjustment. They are not looking for instant solutions - they know there are none. They want to face the problems. "Obviously this is a tall order;

perhaps it is impossible. But at least it is worth groping for, because the youth are the prize at the end."

Speaking from his fifteen years' experience as a parish priest before joining the staff of the Episcopal Diocese of Pennsylvania and from his current contact with children and youth, the Rev. John Hardwick presented a far less hopeful account of what young people think about society in general and the church in particular. "There is a large segment of the youth who do not have any hope, who do not see their generation as having any future at all," he said. With an apology for presuming to speak for the blacks, he said, "Ghetto people have no hope at all; they certainly do not see the church as helping." The Autobiography of Malcolm X and the books of James Baldwin convey the sense of hopelessness of the black community. The same hopelessness appears in other youth circles. "The inability of our society to resolve current problems, to do anything about the great injustice all around us, indicates to young people that there is little likelihood of anything happening that is going to make life any better or provide any future for them or anybody else. I think they feel that the people involved in the religious establishments are the ones who should take the greatest share of blame for this state of affairs. They have heard us speak of justice, love, righteousness. We should have done something about changing our society. They do not think we really want to change anything. The black community does not trust us; they have no reason to do so. It is true that the young people have almost categorically turned against the religious establishment."

Young people today are deeply religious and have deeply religious questions, the Rev. Hardwick said. They are not concerned about what has gone on in the past. The fact that the church is so rooted in the past is another reason for their rejection of it. They think that the older generation has not learned anything from the past.

One of the major things that youth turn away from is the worship that takes place in the typical parish church on Sunday morning. It is far removed from them in age, background, and every way. It is expressive of the life of the community as it is. Young people therefore form churches of their own - nameless churches. Youth gangs, a very important aspect of city life, have religious celebrations that are expressive of their life together. The worship that is meaningful to young people is the kind that comes out of their own groups. They celebrate their life together, and they do it beautifully. In the established churches it is hard to find celebration on Sunday morning.

"Because the people of my generation have difficulty in relating to young people, the questions they ask about religion are embarrassing to us, because if we were honest we would have to admit that we do not know the answers. We ought to admit frankly that we do not know, that we also are involved in the search that Father O'Brien talked about.

"Many of us are willing to listen and to put up with some of the innovations and experimental things that young people want to do with their lives. But on the other hand probably deep down in our hearts we say to ourselves that if we just wait it out, eventually the young people will marry and have children and come around to our way of thinking. I for one hope that they do not. I think that if they continue the kind of search and re-evaluation that everyone should undertake they can lead us into a significant new understanding. I hope they will hold out for the questions they are asking, for their criticism of the institution and the way in which it denies the very principles it is supposed to represent. I hope they will resist our well-meant attempts to bring them back into the mainstream and instead will be the leaders of the revolution that will bring us to a new kind of religious understanding and expression."

MORAL AND RELIGIOUS TRAINING OF RETARDED CHILDREN AND YOUTH

"To say that religious education of the retarded is impossible is a betrayal of the mission of the church to carry the message of the Gospel to all," said the Rev. James L. Aaron, M.Ed. "Experience shows that the level of mental development of a child does not always coincide with his spiritual capacity. Material that is humanly poor can produce authentic fruits of sanctity."

Interest in the needs of retarded children has increased along with interest in their needs in the general area of education, Father Aaron said. Special schools under religious auspices include classes in religion in their curricula. Part-time and full-time religious education is provided in our state institutions. A network of confraternity classes for the handicapped is being developed throughout the country.

There have been some disappointments in the movement, however. The education of the general public, including pastors, teachers, and parents, in the religious needs of the retarded has not kept pace with the interest of those directly involved in the work. Even the actions of those who are involved - those concerned with development of program and teaching methods - has suffered from lack of understanding of the philosophy and psychology underlying the need, from the employment of ill-prepared teachers, and from a failure to base teaching on solid theological foundations.

To be a successful teacher of the retarded child one must first know the retarded child in general. He must have some knowledge of the meaning of mental age. The term "retarded" is used to describe many degrees of deficiency from children who are nearly normal to those who are grossly deficient. Our methods of teaching and our expectation of the child's ability will vary in each case. Therefore the teacher of religion for the retarded should have contact with the child's family and through them with the doctor or psychologist who has examined the child. No child should be accepted for catechism without an objective evaluation interpreted to or by the teacher. A confidential file containing information about the child's psychological level with indication of any physical disorders should be available to the teacher. This cannot, however, dispense with the teacher's responsibility to observe the child himself and carefully note what he has observed.

The teacher of religion must respect his pupil. Respect will lead to, or rather already is, true love. The retarded child requires a love based on respect, not pity. The teacher must give himself to the child as to a person of unique and irreplaceable value. Any attitude of superiority, joking, or disdain must therefore be avoided. The child needs always to be encouraged, praised with conviction, not just as a matter of principle. The retarded clearly feel the falseness of an exaggerated compliment. This applies also to things that are too babyish - baby talk, songs for the very young child, naive stories. One must remember that their over-all maturity often exceeds their level of academic intelligence. A fourteen-year-old girl with a mental age of seven is both less intelligent and more mature than a normal seven-year-old. She should be treated not like a seven-year-old, but like a fourteen-year-old with an I.Q. of 50.

Since the limited ability of the retarded child will limit the amount of doctrine he can assimilate, the teacher must be able to understand what is essential doctrine and what is superficial. The retarded child needs to know that there is a God who loves him; he can live and die without knowing the meaning of the word "schismatic." He needs to have the basic themes of his religious faith explained to him. More than this can be revealed to those who can assimilate more.

"How do we bring the children to know and live these truths?" asked Father Aaron. "First of all by living them ourselves. More than other teachers, the teacher of religion to the retarded must be a convinced religionist, and should be careful that nothing in his way of acting ever belies this fact. The teacher needs untiring patience and intelligence, joy, evenness of temper, and profound goodness. He must show true piety, which is expressed not only in symbolic acts, but especially in the general attitude of respect and love for the Lord.

"All this requires that the teacher lead an interior life, a life of prayer. By the grace of God, he will find that this is made easier by contact with retarded children."

"Don't try to deal only with religion," Father Aaron advised. "Begin on the natural level in order to reach the supernatural and divine. Tell the children about the development of the baby to childhood and then to manhood. This will help them understand that Jesus was not always 'Baby Jesus.' Have the children begin with admiration for a fountain or a waterfall to arrive at baptismal water. Begin with an ordinary meal and go on to the Eucharist. Beware of memorizing, which the retarded often can do very well. It does not indicate that anything has been understood or assimilated. Certain simple formulas that the children can understand can be used. Avoid the danger of routine. The monotony of routine is even more of a danger for the deficient than for the normal person.

"Teaching and interpretation of the sacrament of penance and the Eucharist are much more difficult with the retarded than are baptism and some of the other sacraments. It is more important to take into account the child's spiritual maturity, his capacity to take things seriously, and his desire to receive communion than to consider his mental age in relation to his chronological age and I.Q. One must remember that inadequate and even crude words may be a clumsy manifestation of a profound feeling about the desired act and a real disposition to accomplish it."

To help the retarded child follow the Mass, one should follow certain principles that are important in dealing with all children, but especially so in relation to the retarded. First, the child should be placed so that he can easily observe the ceremony, removed from distractions, and if he is restless, so located that he does not excite the curiosity or pity of the congregants. He should be made physically comfortable. He should be seated amid fervent persons whose attitudes of devotion and calm attention will be an example and support for him. Try to choose a Mass that does not include a long sermon. Do not take him only to low Mass; retarded children often are much impressed with a solemn Mass, as they are sensitive to beautiful music and real liturgical expression.

There is a world of difference, Father Aaron emphasized, between teaching a child his prayers and teaching him to pray. While we should teach him to recite some of the familiar prayers with the community of worshippers, the good teacher, by living an interior life that is in almost constant communication with God, should communicate to the child an awareness of God's presence in our lives, His love and understanding, so that he may set up his own communication with his Heavenly Father. "By accomplishing this one leads the child through what is for him a world of shadows to the edge of the Kingdom of Light."

Speaking from her experience as the mother of a retarded child and in her work with the retarded in six states from west to east, Mrs. Grace Crull said: "All too long we have viewed the retarded person as a burden rather than as a human being who is an integral part of society, the equal of other members of society and a person with fundamental value and dignity. An increased number of the mentally retarded are now living in our communities as a result of the direction of training and education that is enabling them to live with their families or in residential homes. Though we have made great strides in medicine and education, we have more or less relegated the retarded to the field of science. What of his place in the family and in the church? His rights in the family are as important as those of any other member. The retarded are the recipients of what the church offers, as well as contributors by virtue of their individual value and the positive virtues they stimulate in others. We must do whatever is necessary to promote their personal development as People of God. Not only must they know who they are, what they are, and why they are; their families and communities must have these answers, too.

"We must be able to understand our own limitations in order to realize the limitations of the mentally retarded. The personal worth of the individual irrespective of his personal abilities or disabilities is part of the hard core teachings of the church and the synagogue. When this fact is understood, we can begin to work toward realistic goals.

"Up to the turn of the century, retarded children were put away from society and treated in a punitive way, with no regard for their dignity as human beings. We moved slightly forward when we created institutions especially for them, but still segregated them from society. Parents did not admit having a mentally retarded child, considering that the fact somehow stigmatized them. They were consumed with guilt over the presence of a retarded child in the family. They were told that the way to handle the misfortune was to put the child away and forget him. When they turned to the church they received pious platitudes.

"Slowly we are realizing that the retardate is a human being created in the image of his Creator. Religious education for the retarded is now coming into reality. We are learning to consider the retarded person as part of the church community with the sacred right to the knowledge and love of God.

"How can the church be involved? For the retarded as for normal people, living as People of God takes in the whole span, from cradle to grave, of human life, physical, spiritual, intellectual, and moral. Early counseling is important. As soon as parents know they have a retarded child their clergyman should be their source of strength. His gentle guidance will help the parents to accept this child as a child of God, not an evil experience. An early step must be a diagnostic procedure to determine a course of programming for the child. All members of the family will need assistance in understanding the nature of the child's deficiency.

"The retarded are especially receptive to spiritual motivation, which in a sense reflects the beauty of God's grace in their souls. The essential development in religious education is not the intellectual achievement in the learning process, but the fostering of the life of faith that, through the grace of God, finds its completion in the end, which is God Himself. Therefore programming for religious education should be a major concern of the church.

"Church and parents should be aware that, although the retarded do not develop mentally as normal children do, their physical and emotional growth is normal. Therefore the problem of sex education, a difficult and frightening one, must be faced. The physical aspects can be handled well enough by guidance and instruction of the parent and child, but the emotional aspect is acute. Can the mentally retarded marry? Many of the less severely retarded do. Parents can find the answers to these problems where they find the answers for their normal children: in the religion they embrace.

"Is the church doing its part to see that the community accepts the retarded person by first accepting him in the church? Can the retarded who are able find gainful employment so that they can become financially independent? What happens to the retarded when his parents die? All of these matters must be of concern to the church because they are concerns of the families of the retarded. As the family is the basis of society, all members must feel secure in the spiritual development of every member.

"The love these children have to give is the most spontaneous experience you will ever witness. It is given without question and with complete trust. Can we fail them when they reach out to us, asking us to help them know their God?"

Mental retardation is a crisis, said the Rev. Richard W. Davies. But out of the kerygma of Christianity one learns that a crisis has seeds of blessing - a blessing for those who serve. "We are unable to satisfy our emphasis on teaching words and relying on didache (or ethical instruction); instead we must demonstrate the Good News that 'you are loved.' As a parish priest I sense more and more that we talk a grest deal, but we don't always do it. We do not experience religion, we just talk about it."

What is religion, asked the Rev. Davies. It is 1) to know that you are loved and accepted by your parents; 2) to learn that some things are not to be done, and if they are done, the painful disclosure that you are guilty must be made; 3) but it is quickly announced that even though guilty and unworthy, you still are loved (agape).

"So in actuality the best approach to a mentally retarded child (or to any other child) is to bring the theology of the parents to good health. They will then turn to their beloved child to live with them in kerygma, didache, and paraklesis.

"For those of us who try to have both faith and works, our best approach is not an effort just to teach bare facts, but to experience love, guilt, and forgiveness. Our Lord not only taught the 500; He fed them. Not only did He show love to the crowds; He worked with the Samaritan woman at the well and the blind man outside Jerusalem. The latter did not fully understand the intricacies of science, but admitted that whereas he had been blind, now he could see, and 'that man did this for me!'"

YOUTH SPEAKS

In five panel sessions, high school and college students presented their views of the world of today and spoke of the changes they hoped would come about in the future - a future that, one of them said, "begins now." As they came from diverse backgrounds, there was corresponding diversity in their attitudes and reactions. They spoke with deep sincerity and, though some disillusion showed at times, there was acknowledgment of improvement in various areas that young and old can see.

The Better New World

Speaking of the better world that young people hope for, Pat Harrocks, a senior at Taylor Alderdice High School who is planning to attend the University of Pittsburgh, said that it would be free from indifference and violence, from poverty and ignorance, from the pressure of moral inhibitions. "It must accomplish what now are dreams." There must be a sense of dignity for all. Much has been said about equality, but little has been done about it. The youth of today are trying to do something about it through free and open dialogue.

"We want a society," Miss Harrocks said, "in which morals are made and kept by the individual, not made and imposed on us by our next-door neighbors or the people at the church. Morals are a very individual and personal thing. Parents should live up to their moral standards and pass them on to their children."

Richard Britton, a senior in Westinghouse High School, a predominantly black school, hoped that racial and social stereotypes would be eliminated. In the integrated schools he foresaw "white students will know that the black student, with his feelings and ideas, is there." He said that the students at Westinghouse resented the fact that new programs were tried out at their school. If they proved successful, they were introduced elsewhere; if not, "no one has heard except the students at Westinghouse." He believed that integration of schools would lead to a raising of the standards of black schools from their present low level so that black students could compete with whites. "In the school of tomorrow I would like to see teachers who care - a sound teacher-student relationship."

Mr. Britton hoped for better housing for all and the end of discrimination in both housing and hiring. "Being practical, we realize that there will be injustice, prejudice, mistrust, killing of our fellow-man. But just as hostile feelings will exist, we know love, trust, understanding, and respect for one another will also prevail to ripen and enrich our society in the world we want tomorrow."

Russell Passarella, a junior at Johns Hopkins University and president of the Student Council, said that youth would like to see the reality conform to the ideal. When the real and the ideal converge, there will be greater individual freedom, especially freedom of self-definition. There will be greater social justice, the elimination of poverty and discrimination. It will be a time of pervasive open-mindedness and of rejection of the obsessive fear of the unknown. There will be more than a verbal commitment to peace, disarmament, and international co-operation.

Religion

The role of religion in the present and future was discussed with both hope and skepticism, even by students who are active in church affairs. Miss Harrocks, who is recording secretary of the Pittsburgh Presbytery Christian Education of the United Presbyterian Church of America, said that though the church has traditionally been a reforming influence, today it has lost its prophetic and radical nature. "It is now a pacifier for the guilt-ridden and complacent. The church as it exists now has to die so that it will clear the path for the birth of a new form of organized or unorganized religion. It is too late to try to paste religion back together. We have been trying since the turn of the century, and it has only decayed more." The occultism now popular among the young is only a fad, Miss Harrocks thought. "I think the typical young person is not and will not be concerned with religion. It has been so irrelevant for such a long time that no one wants to be bothered with it."

Mr. Britton asked: "How could slavery have existed for 200 years with the church established in America? In the black community many people do not believe in the church for this reason. As the cities of the country become more black in the future, people will need faith, and some times they have no other place to turn to except the church. The churches of tomorrow will become meeting places, like town halls. They will be a means of communication between God's children, black and white, and the priest of tomorrow will put God on the scene."

Elva Merry, a student at Winston Thurston High School and active in Episcopal Church young people's affairs, said: "I think young people are trying to find their identity in the church. This is hard because the church they see is full of ceremony and tradition. There is an indifference mixed with a kind of insensitivity that the youth of the church are trying to fight against. If they appear to be violent it is because violence develops a more humanitarian, modern way of life."

Mr. Passarella, who expressed a firm belief that what the individual does affects what others do and therefore affects the future growth and development of our society, said that the lack of this view among many Americans, young and old, had led to a loss of belief that the individual is master of his own destiny. Though it may be confidently said that social progress is being made on the campus and in society in general, if people think the situation is hopeless, it might as well be so. How can we change this widespread sense of futility? Traditionally it has been done by religious faith. But the pace and complexity of modern life, coupled with religious dogmatism and intransigence, have destroyed most of the relevance of religion. "It is unlikely, I think, to return as a powerful force."

Materialistic Values of Parents

Rejection of the materialistic values of their parents was prominent in the minds of several of the young people. A number of them voiced their understanding of the fact that their parents, having known the great depression of the thirties and having determined to give their children the benefits that had been denied their generation, had become engrossed in the pursuit of economic security and material possessions. They were grateful for the advantages their parents had given them, but they were convinced that there are other and more important values. "Our values are placed on our fellow-man," said Miss Harrocks.

Mary Fitzpatrick, a junior at Wheeling College, coming from "a part of America that has everything," said that she does not hear from adults about the ideal this country is supposed to stand for: the affirmation of the worth of every man as an individual. "We have stopped paying even lip service to the dignity of the individual. Too much of our society is built on practices that foster ignorance, neglect, and hatred of life. The result is the destruction of individual life." She spoke of the power of institutions to destroy people. "We as a society have delegated our caring to impersonal agencies whose effectiveness is judged by what can be reported on paper and not by what happens in the human lives under their care."

Robert E. Bonn, a senior at Waynesburg College who plans to enter an Episcopal seminary, remarked that it was because the parents of today's young people had done so well in giving their children the comforts of life that the youth were free to concern themselves with re-examination of the moral, social, and political aspects of society.

Identity

Concerning the attempts of young people to find their identity, Miss Merry said that "young people today are not looking for their identity within themselves. They are seeking expression of it in the world around them. They are trying to make the world a place where they can find their identity. The excessive idealism of these youths leads many of them to become exposed to the activities of groups with extremist tendencies. It is hard for young people by themselves to find the vital problems in the new world. So many of them will stay at the side of their parents."

"Youth wants nothing to do with the hypocrisy that dominates our democratic society," Miss Merry continued. "They wish to break away and face themselves and each other honestly.

"There are as many different answers to the questions of identity as there are different young people being faced with the problem. Each seeks standards in a unique way, whether he tries to adapt his parents' beliefs to himself or abandons them for new ideas that appear more relevant.

"Young people are not really looking at themselves. The mass media have turned their minds to dollars. They are not making demands of themselves, but of their society. They are not so much interested in who they are as in what they can do."

Race Relations

Christine Budzanoski, a high school student, knew only from hearsay that up until twelve years ago blacks had been barred from theaters and bowling alleys in her home town. She thought it was general public acceptance, not legislation, that was responsible for the change. She observed slight signs of willingness to accept blacks on a social basis among her friends. She believed that parents' attitudes were a strong influence in opposing social contacts between black and white students.

Mr. Bonn said that the youth of today are heirs to a society that for nearly four centuries has been indoctrinated with the idea of white supremacy. The pervading attitude has been that what blacks receive in this society is not a matter of birthright, but of the gracious dispensation of the white establishment. White supremacy is less vulgar and blatant than it formerly was, but much more subtle and understated. This is more difficult to deal with than the outspoken bigotry of the avowed white racist.

The American black man is now either figuratively or literally burning down the walls of the ghetto that the white man has built up for over 300 years, Mr. Bonn continued. As this happens the white man is finding that the real ghetto walls that had been built to imprison the black man are really imprisoning the white. The whites resent black power, black pride, Afro hair and clothing styles because they speak of the white man's lack of pride and identity. The youth of today, dissociating themselves from their parents, are trying to find an identity in which they can take pride. They must find a racial identity in which they can take pride as the blacks do in theirs. "We must have the zeal of the black Muslim in seeking to rid our culture of the evil in it. We must purge ourselves of the need for defensiveness that is part of what we pass off as pride today. The white person must learn to love himself before he can truly love others. Both blacks and whites must find their identity before they can live together in harmony and understanding."

Mr. Bonn spoke of a change taking place in race relations in colleges. Many white students are confused; they do not really understand what is going on. Many of them had started out as professed liberals who were going to reform the world, help the blacks, etc. They have found that that is ridiculous, although they were honest in their good intentions. Some of them realize that they must work with themselves and their white friends to come to grips with the problem of who they are as whites.

Jeryl Downer, attending Shadyside Academy as a post-graduate following expulsion from a public high school in his senior year because of a civil rights disturbance, reported that his high school experience had been in a school integrated by virtue of being on the borderline between a black and a white neighborhood. There was no contact between the black and white students except in classrooms and on the athletic field. There was no communication or understanding of any kind between them.

At Shadyside, where there are five blacks in a student body of 500, all five on scholarships, "you find that if you don't mould yourself to what they want to make out of you, you are likely to have your scholarship withdrawn." The white students resent the fact that a black student from Shadyside has a good chance of getting into an Ivy League college. The black students are discouraged and hostile toward the whites.

Ray Scott, a junior at Waynesburg State College, where he is one of a black population of only about two per cent, spoke of the effort black people are making to overcome the firmly established connotations of bad things linked with the word "black" (black-hearted, a black lie, etc.). The effort is a unifying force to draw black people into one group with a strong identity.

Black people have long been invisible in history, Mr. Scott continued. They have known that they had helped to build the country, but they had nothing to look back upon with pride. They had no heroes or nation-builders. Today they are trying to rediscover a cultural heritage that they can take pride in. They have found people and events to be proud of. This is leading to black identity. They have rejected the white man's idea of physical beauty and are taking pride in their own physical characteristics. Their new identity is bringing them higher moral standards than those always ascribed to them by whites. Whites must realize that people cannot have morality without pride in themselves.

As black identity has been found, it can still remain an identity within a white superstructure. They do not want to be an imitation of white people, but to be themselves. They want to enter business and other segments of society - as black people.

Blacks are using different methods to attain the goals of freedom, justice, equality, dignity, and respect. Some advocate using the law to attain these goals. Though many laws are unjust, they must be observed. Laws are to protect mankind against reversion to the law of the jungle. As the black man is a part of organized society, he must live by society's laws. Others believe in the nonviolent method - loving their oppressors, turning the other cheek, etc. They believe the oppressors can thus be educated to the fact of the black man's humanity. Other black people say that rioting is the only way to win back what the white man has deprived them of for 300 years. They are tired of paying unrealistic rents for ghetto quarters, so they want to burn down the ghettos. Some blacks are using prayer to attain their goals. They say that everything that happens to the black man is the will of God, so they are asking God to provide for them.

All of these efforts and many more will be needed for the black man to reach his goals. The black man is free to choose his path to freedom; he will attain it.

"Whites say we are preaching separatism," Mr. Scott said. "Separatism does exist. Blacks who have met some success must take their black brothers by the hand and show them the way. The whites should stay in their areas, not come condescendingly to the black areas and offer help. The way to help is to rid themselves of their hidden prejudices."

Student Disillusion

A certain degree of disillusion with today's society appeared in the remarks of some of the young people. Miss Harrocks said that in the world of tomorrow "the political scene won't be much different from today's. Laws are hard to change. The people in office won't be much more or less honest than the politicians of today." But she hoped that there would be more men in office who take to heart the feelings and ideas of youth.

Miss Fitzpatrick, having enumerated many faults in today's society and many abortive or misguided attempts to deal with problems, remarked: "I don't have a cure to offer - at least not one that will work quickly enough. It is probably too late to prevent a nuclear war, to prevent violent change in our own country, because we have tried too long to maintain a false peace, using the strength of our hatred and the anonymity of our institutions to suppress the individual."

Joseph Petrone, a senior at Baldwin High School, said that the number of concerned young people is small; many youth display signs of bigotry and hatred. He found some encouragement in the evidence that the message of the "love people" - compassion, peace, brotherhood, joy of living - the basis of man's religions, is being shared by a growing number of so-called conventional youth. "If we really accepted these things as guides for living, we would not allow such things as poverty in a land of plenty, racial and religious discrimination in a land of equal opportunity, and a frightening build-up of weapons in the name of peace."

Education

Not surprisingly, these young people spoke long and feelingly about education. They affirmed their concern for it and their faith in it as the chief means of bringing about improvement in the grim world we live in. They spoke of the advances that have been made: "Educational standards have improved and will continue to improve with increased technology; computers will increase learning ability as well as knowledge. . . . Our educational system flunks those who fail, advances those who excel . . . But it is hard to ask extra help from a television screen or a professor busy with research. There are no credits given to a student for personal development. . . . The only lasting answer is an education that will teach people how to make decisions, to cope with modern life, to learn to learn. It is teaching people how to exercise control over their daily lives. It is a long-run answer. The road to success will be long, hard, and stormy."

Speaking of student unrest, James M. Graham, vice-president of the National Students Association, said: "On many campuses students have tried to bring about change by approaching administration in orderly fashion and have found their attempts unavailing. They have met only frustration." The real need at present is not for a discussion of techniques, but for a discussion of pressing concerns of students. Government on all levels and the universities must pay attention to how stimulation for these concerns can be provided within the curriculum. Another urgent question is how do we create in the individual a better understanding of himself? How do individuals relate to each other? How do we provide stimulation for the development of individual communication skills? Instead of facing up to such questions, universities and communities spend hours in discussions of such questions as "What forms of protest are permissible? What sort of protest should be allowed?"

Today the great need is for more academic innovation, Mr. Graham said. We need less emphasis on structure and more recognition of the facts. Learning is by no means confined to the classroom. Sometimes when classes are called off the best learning takes place. We need an end to the many restrictions on freedom of inquiry within the university.

We need to see from the university a clear stand against repressive, reactionary legislation. For example, Montana has proposed a law lowering the voting age to eighteen for those who cut their hair. Arizona is considering a bill that would allow male eighteen-year-olds to vote if they are serving in the armed forces or have been honorably discharged from them. Pennsylvania has considered a bill making "campus disruption" a felony punishable by a one-year jail term. The National Students Association has initiated a suit against the provision of the federal higher education act that a student legally judged guilty of some kind of campus offense can have federal assistance funds revoked. This would first affect the student who can least afford it.

The area of greatest student concern today surrounds the quality of education, Mr. Graham continued. Many people think that the campus activists are a minority, that most students are simply interested in getting a diploma and moving on to jobs. Students are asking university administrations to release the energy that naturally exists in young people in the classroom. We should not be surprised that students are interested in a role in the determination of who shall teach them, what they teach, and how they teach. In this connection they have rejected the traditional methods of gaining power by working their way to the top of the ladder, bowing deferentially to the person in power, as most students do.

The best teachers are those who identify themselves as teachers, and when they enter the classroom identify themselves as students intent upon experiencing something that can be shared.

Student Power

"Student power, as defined by the National Students Association a couple of years ago," said James J. Knicely, a senior at George Washington University, "meant basically student competence in dealing with both academic and nonacademic concerns in the university and the will to accomplish the recognition and the institutionalization of this competence. It was, in my opinion, part of the self-realization or Zeitgeist of involvement engendered by the civil rights movement, the nuclear age, Vietnam, and John F. Kennedy's great call to action - a spirit that became focused upon the university and has since then mushroomed into an indictment of American society."

The university is structurally an authoritarian institution, continued Mr. Knicely. It is usually governed by a self-perpetuating Board of Trustees whose authority, limited only by the law, is invariably delegated to the university president. Its governance must be patterned according to a democratic standard by which the opinions of all concerned are heard, but where the opinion of any one group does not necessarily prevail.

Robert Hutchins has described the university as "a community engaged in the pursuit of truth. The basis of community is communication." Communication implies trust, compassion objectivity, a desire to learn and to teach - qualities that, unfortunately, are too often missing in student-faculty-administration relations. It also implies participation, which is prerequisite to making communication meaningful and dynamic. We must examine the university structure, question the relationships and interests represented, ask if they are compatible with what we desire, and reform or confirm that structure accordingly.

For example, parietal regulations should be a student matter. While drawing on faculty experience, students should themselves formulate these social standards and provide means for their enforcement.

Student involvement in academic decision making requires the same consideration. One group does not constitute the university; many groups do. Certainly the faculty responsibility lies with imparting and advancing knowledge, and with maintaining the academic program. But are not students concerned with this too? Will not the education they receive be determined by the way knowledge is imparted and advanced and by the nature of the academic program? Are students merely objects in the educational process?

"In an oblique sense we might call power the ability to coerce the minds and actions of others. Some say power lies with reason. Others suggest confrontation. I think we all would prefer rational discussion. The question of tactics is secondary to the substantive nature of student power. All too often we tend to feel that tactics and substance are inextricably intertwined. They are not. Arthur Schlesinger has said: 'Reason without passion is sterile; and passion without reason is hysterical.' How we may achieve a balance between the two is an individual question.

"Dr. Abrams said yesterday that it is the duty of the university to promote reason. He also implied that universities are in the liberal tradition. He assumed too much. University officials many times are not rational; certainly they are not when they effect violence, as at Harvard. There are many universities that are not liberal. Finally, Dr. Abrams concluded that students, when faced with irrational and illiberal situations, should submit, as did Martin Luther King. These assumptions of reason and liberalism and the conclusion of submission will not be good enough to convince today's student generation. For today's student, the only reality lies in action."

"The role of student power today is not limited to the college and university, but stretches into the social and economic structure of our society," said Christopher Cronin, a junior at Wheeling College. "Today the American college students are a healthier and a wealthier group than ever before. There are six and a half million students in universities as compared with two and seven-tenths million in 1955. Their influence is being felt in many areas. We are becoming more and more the conscience of our country. We are young, thoughtful, challenging, and ambivalent in our feelings toward the adult population whom we hold responsible for the many problems facing us today.

SPEAKERS AND DISCUSSANTS

Rev. James L. Aaron, M.Ed., Assistant Superintendent, Diocesan Schools, Roman Catholic Diocese of Pittsburgh, Director and Chaplain, The DePaul Institute for Sensory Handicapped Children, Pittsburgh, Pa.

Dr. Morris B. Abram, President, Brandeis University, Waltham, Mass.

Dr. Solomon Abrams, Executive Director, Hebrew Institute of Pittsburgh, Pittsburgh, Pa.

Rt. Rev. Robert B. Appleyard, D.D., Bishop, Episcopal Diocese of Pittsburgh, Pittsburgh, Pa.

Mrs. Edna L. Astley, M.S.W., Research Associate, Pittsburgh Pastoral Institute, Pittsburgh, Pa.

Rev. John K. Baiz, D.D., Rector, Calvary Episcopal Church, Pittsburgh, Pa.

Rabbi Emanuel Baum, Associate Professor of Education, Director of Academic Improvement and Development, Point Park College, Pittsburgh, Pa.

Mr. Robert E. Bonn, Vice-President, Student Body, Waynesburg College, Waynesburg, Pa.

Mr. Richard Britton, Student, Westinghouse High School, Pittsburgh, Pa.

Miss Christine Budzanoski, Student, Monongahela High School, Monongahela, Pa.

C. Glenn Cambor, M.D.. Clinical Assistant Professor of Psychiatry, Western Psychiatric Institute and Clinic, University of Pittsburgh, and Consultant, Pittsburgh Pastoral Institute, Pittsburgh, Pa.

Rev. Everett I. Campbell, Ph.D., Chief Clinical Psychologist and Associate in Pastoral Care, Director of Education, Pittsburgh Pastoral Institute, Pittsburgh, Pa.

Harold T. Conrad, M.D., Deputy Director, Division of Narcotic Addiction and Drug Abuse, National Institute of Mental Health, Chevy Chase, Md.

Mr. Christopher Cronin, Student, Wheeling College, Wheeling, W. Va.

"We not only want our schools to make moral judgments about national and international issues; we want a voice in helping to shape these judgments, because we are the heartbeat, the pulsating throb that is the life-giving force of this community. We demand participation on the university level - that is, sitting with administration and faculty members on committees where decisions are being made. We want a chance to contribute our ideas and suggestions. Yet so often we are treated with contempt. . . . We try to get out from under a double standard, for which we hold you responsible. . . . We demand that all men become equal. . . . We don't want to be sheltered and have the evils of the world hidden from our eyes. Nor do we wish to be told that we do not have the ability to deal with the many decisions that face various university committees. We do have this ability. You have helped us to gain it. Now we desperately desire to use it. . . .

"So the isolation of the university is being challenged. The university must prepare to accept the demands of the student and at the same time the student must become aware of the limitations of the university. Not only should the channels of communication be open, but they must be used more efficiently. The goal of community through communication must be realized. The university must change to meet the needs of the student today."

Mrs. Grace Crull, Religious Nurture Chairman, Pennsylvania Association for Retarded Youth, Pittsburgh, Pa., and Treasurer, Executive Board, National Apostolate for the Mentally Retarded.

Rev. Charles A. Curran, Ph.D., Professor of Psychology, Graduate School, Loyola University, Chicago, Ill.

Rev. Richard W. Davies, Rector, St. Peter's Episcopal Church, Director, Pre-Marriage Forms for the Episcopal Diocese of Pittsburgh, Pittsburgh, Pa.

Rev. Clarence F. Decker, Ph.D., Professor and Chairman, Project Director, Department of Biological Sciences, Point Park College, Pittsburgh, Pa.

Mr. William J. Dennis, Student, St. Anselm's High School, Swissvale, Pa.

Joseph H. Douglass, Ph.D., Chief, Interagency Liaison Branch, National Institute of Mental Health, and Staff Director, White House Conference on Children and Youth, Washington, D. C.

Mr. Jeryl R. Downer, Student, Shady Side Academy, Pittsburgh, Pa.

Alvin C. Eurich, Ph.D., President, Academy for Educational Development, Inc., New York, N. Y.

Aaron N. Finegold, M.D. Urologist on staffs of Montefiore and Presbyterian Hospitals, Pittsburgh, Pa.

Miss Mary Fitzpatrick, Student, Wheeling College, Wheeling, W. Va.

Mr. James M. Graham, Vice-President, United States National Student Association, Washington, D. C.

Mrs. Pat Graham, United States National Student Association, Washington, D. C.

Samuel S. Greene, LL.D., Headmaster, Shady Side Academy, Pittsburgh, Pa.

Dr. Jacqueline Grennan, President, Webster College, Webster Grove, Mo.

Rev. Don H. Gross, Ph.D., Executive Director, Pittsburgh Pastoral Institute, Pittsburgh, Pa.

Rev. James H. Gunn, Chaplain, Arthur J. Audy Home for Children, Chicago, Ill.

Rev. George Hagmaier, C.S.P., Ed.D., Associate Director, Paulist Institute for Religious Research, New York, N. Y.

Rev. John F. Hardwick, Program Staff, Christian Education, Episcopal Diocese of Pennsylvania, Philadelphia, Pa.

Miss Pat Harrocks, Student, Taylor Alderdice High School, Pittsburgh, Pa.

Douglas H. Heath, Ph.D., Professor of Psychology, Haverford College, Haverford, Pa.

Rabbi Aaron B. Ilson, Temple Sinai, Pittsburgh, Pa.

Mr. James J. Knicely, Student and former Student Body President, George Washington University, Washington, D. C.

Margaret B. McFarland, Ph.D., Associate Professor of Psychology, University of Pittsburgh Medical School, and Director of Arsenal Family and Children's Center, Pittsburgh, Pa.

Miss Elva Merry, Student, Winchester Thurston High School, Pittsburgh, Pa.

Charles P. Neumann, M.D., Medical Director, Silver Hill Foundation, New Canaan, Conn.

Rev. Arthur S. O'Brien, S.J., Resident Counselor, Wheeling College, Wheeling, W. Va.

Walter N. Pahnke, M.D., B.D., Ph.D., Chief, Psychiatric Research, Maryland Psychiatric Research Center, Baltimore, Md.

Mr. Russell Passarella, Student Council President, Johns Hopkins University, Baltimore, Md.

Mr. Joseph Petrone, Student, Baldwin Area High School, Pittsburgh, Pa.

David H. Reed, Ph.D., Assistant Director, Marriage Council of Philadelphia, and Assistant Professor of Family Study in Psychiatry, University of Pennsylvania School of Medicine, Philadelphia, Pa.

Mitchell S. Rosenthal, M.D., Deputy Commissioner for Rehabilitation Programs, Addiction Services Agency, New York, N. Y.

Mr. Ray Scott, Student, Waynesburg College, Waynesburg, Pa.

Rev. John H. Snow, Chaplain to Episcopal Students, Princeton University, Princeton, N. J.

Rex W. Speers, M.D., Associate Professor of Psychiatry, University of Pittsburgh, and Medical Director, Arsenal Family and Children's Center, Pittsburgh, Pa.

Emil S. Trellis, M.D., Director, Hill Team Community Health Center, Western Psychiatric Institute and Clinic, Pittsburgh, Pa.

Donald R. Young, Ed.D., Director, Marriage Council of Philadelphia, and Assistant Professor of Family Study in Psychiatry, University of Pennsylvania, Philadelphia, Pa.

William M. Young, Ed.D., Professor of the City, Co-ordinator of the Program, Tulsa, Okla.

ACADEMY OF RELIGION AND MENTAL HEALTH

16 EAST 34TH STREET, NEW YORK, NEW YORK 10016
(212) MU 5-6711

COMMITTEE FOR TENTH ANNUAL MEETING

LOCAL CHAIRMAN

Henry W. Brosin, M.D.

PLANNING COMMITTEE

The Rt. Rev. Robert B. Appleyard, D.D.
The Rev. John K. Baiz, D.D.
James Love Baker, M.D.
Mr. Sidney M. Bergman
The Rev. Everett I. Campbell, Ph.D.
The Rev. Clarence F. Decker, Ph.D.
The Rev. George T. DeVille
The Rev. Don H. Gross, Ph.D.
Sister M. Lucene
The Rev. James W. Martin, Jr., S.T.B.
The Rev. Gilbert H. McCurdy
Mr. Hugh Curtis Shaw, Jr.
Abraham J. Twerski, M.D.
The Rev. Canon Joseph Wittkofski, M.S.
John Cardinal Wright, D.D.

WOMEN'S HOSTESS COMMITTEE

Mrs. George M. Henderson
Mrs. John J. Humphrey
Co-Chairmen

Mrs. Robert B. Appleyard
Mrs. John K. Baiz
Mrs. Stanton Belfour
Mrs. Sidney M. Bergman
Mrs. Daniel Blain
Mrs. S. R. Brinkley, Jr.
Mrs. Henry W. Brosin
Mrs. C. Carroll Carter
Mrs. Daniel S. Cheever
Mrs. Sargent Cheever
Mrs. Antonio Ciocco
Mrs. R. W. Danforth
Mrs. Leonore Elkus
Mrs. Paul Euwer
Mrs. Leon Falk, Jr.
Mrs. O. H. Gruner
Mrs. H. John Heinz, III
Mrs. Frederick D. Humphrey, Jr.
Mrs. Roy A. Hunt
Mrs. Torrence M. Hunt
Mrs. Peter Kyne
Mrs. James R. MacColl, III
Mrs. Harry M. Margolis
Mrs. Leslie Morris
Mrs. Harry M. Perrin
Mrs. Richard M. Scaife
Mrs. Isaac Sissman
Mrs. David Steele
Mrs. Waldo L. Treuting
Mrs. James M. Walton
Mrs. James D. Williams
Mrs. Philip Wright

BOARD OF TRUSTEES

Alvin C. Eurich, Ph.D.

Edward A. Ames
George C. Anderson, D.D.
Kenneth E. Appel, M.D.
Charles C. Bergman
George P. Berry, M.D.
Francis J. Braceland, M.D.
Kenneth B. Clark, Ph.D.
Rev. John B. Coburn, D.D
Joseph T. English, M.D.
Frank Fremont-Smith, M.D.
Charles D. Halsey
John L. Loeb, Jr.
Rev. James R. MacColl, III, D.D.
Martin Meyerson
Mrs. Godfrey S. Rockefeller
Joseph E. Slater
Christopher Stoneman
Mrs. Jacqueline Grennan Wexler

OFFICERS

Honorary President and Consultant
George C. Anderson, D.D.

President
Rev. James R. MacColl, III, D.D.

Executive Vice-President
Charles C. Bergman

Honorary Vice-President
Warren Weaver, Ph.D.

Secretary
Mrs. Godfrey S. Rockefeller

Treasurer
Charles D. Halsey

PROGRAM OFFICER

Rev. Kenneth W. Mann, Ph.D.

RESEARCH CONSULTANT

Douglas H. Heath, Ph.D.

PROFESSIONAL BOARD

Chairman
Rev. Edward S. Golden, Ed.D.

Leo H. Bartemeier, M.D.
Rev. William C. Bier, S. J., Ph.D.
Rev. John E. Biersdorf
Daniel Blain, M.D.
Graham B. Blaine, Jr., M.D.
Henry W. Brosin, M.D.
Rabbi Armond E. Cohen
Joseph H. Douglass, Ph.D.
Dana L. Farnsworth, M.D.
Molly Harrower, Ph.D.
Samuel Z. Klausner, Ed.D., Ph.D.
Hylan Lewis, Ph.D.
Earl A. Loomis, Jr., M.D.
Thomas N. McCarthy, Ph.D.
Charles P. Neumann, M.D.
Walter N. Pahnke, M.D., B.D., Ph.D.
Rev. Ralph E. Peterson
Ira Progoff, Ph.D.

ADVISORY COMMITTEE

Robert A. Aldrich, M.D.
John M. Cotton, M.D.
Rev. Charles A. Curran, Ph.D.
Rev. Donald S. Harrington, S.T.D.
Rabbi I. Fred Hollander
Joseph Hughes, M.D.
Edward J. Humphreys, M.D.
Rabbi Bernard Kligfeld
Otto Klineberg, M.D., Ph.D.
James A. Knight, M.D.
Rev. Noel Mailloux, O.P., Ph.D.
Rev. Laurence J. McGinley, S.J., S.T.D.
Emily H. Mudd, Ph.D.
Rev. D. H. Salman, O.P., Ph.D.
Lauren Howe Smith, M.D.
Harvey J. Tompkins, M.D.
Rev. Granger E. Westberg, D.D.